

ARMINIANISM,

THE

Back-Door

TO

POPERY;

Humbly Offered to

The Consideration of the ARCH-BISHOPS,
BISHOPS, with the Rest of the *English Clergy*;
and the Students in BOTH UNIVERSITIES.

*Behold I will do a Thing in Israel, at which Both
the Ears of Every One that heareth it, shall
tingle.*

I Sam. 3. 11.

----- *It was needful for me to write unto you,
and exhort you that ye should earnestly contend
for the Faith which was once delivered unto the
Saints.*

Jude 3.

L O N D O N,

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КНИЖНИЙ

ИЗДАНИЕ

1800

ПОД

Великого Императора
Николая Павловича
и Императрицы Александры Федоровны



Великого Императора
Николая Павловича
и Императрицы Александры Федоровны
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PREFACE.



A N being an inquisitive Creature, there cannot fall out any Thing very surprising either in Church, or State, but a Person, who has any true Love for either, as soon as he hears it, will be enquiring how such a Thing came to be.

This little Tract comes to inform you, that there have been Two as surprising Things acted in this Nation, as in any One under Heaven: The One in the Church, and the Other in the State.

The First will shew you, How our godly Reformers fought with Rome and Hell, to maintain the Orthodox Faith, once deliver'd to the Saints, and carefully handed it down to future Generations; and how evil-minded Men have since given up many precious Doctrines into the Enemy's Hands: These Things, I trust, will herein be made as clear as the Sun-beams.

The other acted in the State is, That after the Great Duke of Marlborough, and Prince Eugene had beaten the Common Enemy of Europe, at a vast Expence of Blood and Treasure; some evil-designing Men, at the Head of Affairs at that Time, gave up all into the Enemy's Hands: So that I think, here may be a very just Parallel run

between those Two. I shall not meddle with the latter, but wholly confine myself to the former.

It is storied of Lewis, the Eleventh of France that he said to One of his Courtiers, He wanted nothing in this World, but One who would plainly tell him his Faults; intimating, that he is the most real Friend that acts so; or sets them before Any one in Order to his Amendment. I God will be pleased to succeed it with his Blessing let me tell you, it is my Design to shew the present Clergy, and all those that attend on their Ministry their Errors; and I sincerely declare, before the Searcher of all Hearts, that I have said nothing with a Design to reflect on any Sound, Orthodox Persons, but I declare my high Esteem for them; and as for those who are Arminians amongst them, I can truly say I love their Persons, tho' I hate their Errors; and should rejoice to hear, that this present Undertaking is made, in the Hand of God, subservient to such a good Purpose; as to convince them of their great Revolt.

I have given very large Quotations out of Dr Edwards his Book, Intituled, The Preacher, for these Reasons.

First, Because his Works are contain'd in three Volumes, either of which are not to be had single and together bear a Price too high for most People to purchase. And,

Secondly, As they are scarce very few of them are to be had at second Hand; being mostly confined to the Studies of learned Men. And,

Thirdly, If in the Studies of Arminians, they will not let them see Light, because they reveal their Errors, and expose their Follies to a very great Degree.

For these Reasons, I perswade my self that no Orthodox Person who reads this, but will confess with me, that what he has said on this Subject, ought not to be hid, but exposed to the View of the World; that honest and understanding People may see what has been said by as great a Divine of the Church of England as ever wrote in Vindication of her Doctrines; and this I hope, will justify my good Intentions in the Publication hereof; especially as I think it my Duty, and am fully satisfy'd in my Pursuit. I know, that he who sends a Book into the World, exposes himself to every One's Censure; yet if his Aims and Ends are for the Glory of God, and the Good of immortal Souls, he need not be concern'd what the Enemies of Truth shall say.

We are fallen into a very degenerate Age, Mankind are careless how Things go; if they do but swim, as the Old Proverb says, they care not who sinks: That this is true in a spiritual Sense, as well as a natural One, will appear, if rightly consider'd: May we not say by woful Experience, that few visit their Neighbours, and Acquaintance, with an hearty Concern to convey some blessed Truths to them, for the Good of their immortal Souls; they can be acquainted with them Years, and never drop a Word that Way; at the Consideration of which, may we not all have Occasion to blush; but this I leave as an Hint to the Professors of Religion at this Day.

There is one Thing which has given me, and, I doubt not, some others great Trouble; and that is, To hear the Clergy call the Particular Baptists, the Independents, and Presbyterians, Schismatics, Fanaticks, and Hereticks; which if look'd into by

*a judicious Eye, these three Denominations are rather to be esteem'd the Holders-up of the Church of England from Ruin; as Dr. Edwards has clearly set forth, saying, If it had not been for them, it would have been ruin'd long ago *. How have they kept it from Ruin, but by holding up those very Doctrines in their printed Confessions, preachings, and Writings, that are contained in those five Articles that are the most controverted; viz. Original Sin, Free-will, Justification by the Imputation of Christ's Righteousness; Efficacious Grace, which is exerted by God Almighty in the Conversion of every Sinner; and that of Eternal Election. Now do not these Confessions stand open, and exposed to every unprejudic'd Person, who will take the Pains to inspect closely into them?*

Here I will shew you what that Great Man of God, for so I must call him, Mr. Rogers, Chaplain to the Arch-bishop of Canterbury in the Reign of King James the First, in his Preface to the Book of Articles, dedicated to him, he says, that Mr. Calvin address'd himself to Arch-Bishop Cranmer, in his Letters, saying, That might his Labours stand the Church of England in Stead, it would not grieve him to sail over ten Seas to such a purpose. What I bring this for is to shew you, in what Esteem that godly and wise Reformer, and his learned Labours were; tho' now by the Clergy so much disregarded, and his Name so seldom used, except in Contempt; but Truth, like its Author, is always the same; and if what he, and the learned Men of the Church of England then held was Truth, it is so now; and if it was not, what was then advanced in the Church of England

* Preacher, Part II. Pag. 183.

land had not a good Foundation. To think of this closely must, surely, be a shocking Consideration to all the Arminian Clergy; who are sapping Her Foundation.

But I have here, and elsewhere proved, that Her Foundation Articles are Truth; which makes me so earnest that these Truths should be heard in their Pulpits. Again I urge it, for the Lord's sake think closely of these Things, for they are of great Weight in my Judgment, and call for your serious, and diligent Attention.

I cannot let one Thing pass, that I met with in that great Man's Preface, that I have but just named: And it is This, ' He tells the Archbishop that the whole World is to know that the Church of England is not in Religion changed, or variable like the Moon, nor affecteth Novelty, or new Lessons; but holdeth steadfastly and conscientiously that Truth, which by the Martyrs and other Ministers, in this last Age of the World has been restored unto this Kingdom, and is grounded on Gods written Word, the only Foundation of our Faith; and being the same, all Men may see, that we are still at Unity, both among ourselves at Home, and with our Neighbour Churches Abroad, in all Matters of the chiefest Importance, and fundamental Points of Religion; tho' our Adversaries the Papists, would fain beat the contrary into the common People's Heads.

Let me here make this just Remark, That if Mr. Rogers was to come from Heaven among us, he would say, that the Doctrines are so altered now, that they are quite the Reverse to those he left to be believ'd, and taught.

This

This closely thought on, One would think, should make the Ears of the present Clergy tingle. Some Men I have conversed with of the Clerical Order, and others that constantly hear them; who, when I have endeavoured to set the Articles in their just Light, have urged, that neither I, nor our Teachers, understand them in their true Meaning. But can we ever imagine, that a Body of such Godly, Learned, and Judicious Divines as those were, who compiled these Articles, would make them in so dark, and obscure a Manner, that Persons endued with any tolerable Share of Sense could not tell how to understand them: No, no, They knew well enough they left them so plain, that he who runs may understand them; and their learned Labours shew us clearly, that they took them in no other Sense than the three Denominations of Protestant Dissenters just before mention'd do; so that I hope they will be looked into, by them especially, as Matters of mighty Importance; since they pray in their Common Prayers, that God would please to bring in to the Way of Truth, all such as have erred, and are deceived. But People never imagine that their Teachers, who are reading those Prayers to them, are the very Persons; but God knows it is so: And let me tell you, what I know to be as true as the Former; That I have conversed with several of the Order, who will not deny, but readily own, that the Doctrines are altered, and that they approve of the Alteration: Was ever such Folly and Wickedness ever acted by Men, as to subscribe to those very Articles they do not believe? Is not this playing fast and loose, both with God and Man?

I know that Mens Labours prosper not according to the Art, and Elegancy of the Composer, but according

According to the Divine Blessing that accompanies them. Ruffinus tells us of a Learned Philosopher at the Council of Nice, who stoutly defended his Thesis against the greatest Wits and Scholars there; and yet was at last fairly vanquish'd by a Man of no extraordinary Parts, of which Conquest the Philosopher gave this candid Confession. Against Words (says he) I oppos'd Words; and that was spoken and overthrew by the Art of speaking; but when instead of Words, Power came out of the Speaker, Words could no longer withstand Truth; nor Man oppose the Power of God. O that this, my weak Endeavour might prosper under the like Influence, upon the Hearts of them that shall read this inartificial, but well-meant Discourse.

If it should be objected, that the Doctor uses too much Tautology, I would have my candid Reader consider that he uses this as Parents do, in warning their Children against Faults they have committed; and tho' it may not be so well taken by the Child at first, yet when he comes to a closer Thought, he sees that it proceeds from the Love of the Parent, and this cools and mollifies the Matter; so I hope, you will take it in this Light.

Before I close this Preface, I will here give you a Passage I met with in the Preface of the Third Part of his Preacher:

Among the Orders and Directions for Regulating the Inferiour Clergy, drawn up by the Arch-Bishops and Bishops, this was One,

* That the Incorrigible Arians, Pelagians or Free-Will Men, be sent into some Castle in North Wales, or Wallingford, there to live of
B their

' their own Labour and Exercise, and none
 ' suffered to resort to them, but their Keepers, un-
 ' til they be found to repent of their Errors; the
 ' Pelagians or Free-will Men, were the same that
 ' we now call Arminians, and seeing the Arch-
 ' Bishops and Bishops moved that they might be
 ' banished and severely used, we may conclude
 ' thence irrefragably, that their Errors were
 ' thought to be very great and pernicious; and
 ' the Arch-Bishops and Bishops, with the Genera-
 ' lity of the Clergy, held the contrary Truths. I
 would here make Two Reflections, One is, That
 there were but few in those Days. The Other is
 If such an Order was made now, I question whe-
 ther half the Castles in England would hold them.

I shall go off the Stage of this Life in a little
 Time, and therefore am willing to warn you be-
 fore I go hence: That God, of his great Mercy,
 would bless this to all that shall read it, is the
 affectionate Prayer of,

Your

Loving Friend,

And humble Servant,

JONATHAN WARNE



A

DISCOURSE

BETWEEN

A Minister of the Church of *Eng-
land*, and One, called *A Dis-
senter*.

Minister.



*OW do You do? I am glad,
that I have met You all alone
in this Field; for I never
had any Discourse with You
in my Life.*

Dissenter. Nor I with You: But since it has
fallen out so providentially, I am glad of the Op-
portunity; and that You are so free with me, as
to permit me to converse with You, who are a
Man of Learning, and set in so great a Post as
to be a Shepherd over so large a Parish.

Min. I love Freedom myself, and desire it in
Others; and therefore, I beg You will say what
You have on your Mind, and I am determined to
bear You patiently.

Diff. I have heard, that You have read a small
Treatise I wrote about half a Year ago; and that

You seem'd to be against it at first, but after You had shewn your Resentments, You declared an Assent to several Things contained in it, and said, that most of your learned Brethren were in the same Way of Thinking with You; so that I hope, You will be the better pleas'd to hear what I have further to say than I did in the Treatise.

Min. Every Man, who is a free-born Briton, has an undoubted Right to say what he pleases, if it be Truth; and done with a good Design, and no Reflections are cast on the Government; which, I may confess, I did not find in all that little Tract.

Diff. Nor, I hope, shall You ever hear, or see any Thing of that Nature in me: As Peace, and Unity are the chiefest Things that concern us as Christians, especially about the great Points of our eternal Salvation; so that Person is most to be commended, who bends his Thoughts and Actions to promote them both. I think, I may call God, the Searcher of all Hearts, to witness, that they only are the Things I intend to advance in this Work. I have been very conversant with the Writings of many godly, learned Men, who were once Preachers in your Church, and that has drawn my Love to their pious Labours, and produced in me a hearty Love to that Church; but my Sorrow rises to a great Height, to see the learned Works by many so lightly esteemed.

Min. I am glad to hear You have so good an Opinion of our Divines; I hope You will come to us to gain, and remain with us.

Diff. You may perceive, Sir, by what I have said, that your modern Divines, as You call them, do not preach the same Doctrine your former Divines

vines did ; and I can never join with You, unless they wholly cast off the *Arminian* Doctrines preached by most of your Ministers at this Day.

Min. *Would You have us Hypocrites, and preach up Calvinistical Doctrines, when We do not believe them to be Truths, but think them grand Errors.*

Diff. I fear they will be found Hypocrites, who do not believe those *Articles* they subscribe to ; which were made by Persons entirely in Mr *Calvin's* Sentiments, as is abundantly made appear in the Works of that godly, learned, and judicious Doctor in Divinity, *John Edwards*, of the University of *Cambridge* ; who liv'd, and dy'd a worthy Member of the Church of *England* ; whose Writings, I persuade myself, will be the most likely to convince You, and Others of your Mistakes ; for if You will not be led by your own Guides, I am confident You will not by mine.

Min. *I confess, I shall bear with more Patience what he says, than Twenty of yours ; and therefore begin with what he says, and I will bear it out.*

Diff. He says thus : * The next Thing that I hear is objected against me is my forsaking the *Common Road*. I strike at those Doctrines which are generally received by the *Majority* of our Divines. *Arminianism* is the Catholick Doctrine of our Preachers ; and every Pulpit proclaims it to the World. Why therefore should I be Singular, and dissent from the rest of my Brethren, and so bring the whole *Posse* of the *Clergy* upon me ? Yea, why do I attempt a Thing that is so vain and fruitless ? For there can be no hopes of altering Men's Minds, as to the foregoing Doctrines, after they have taken such deep Root.

* Preface to Part II. of his Preacher, p. 10, to 15 J

' I Answer, *First*, This is a very weak Way of
 ' Arguing, or rather 'tis no Argument at all, for
 ' the Multitude are the worst Judges, yea, tho'
 ' they be *Churchmen*. And therefore, never tell me
 ' that the greatest Numbers are of the other Side.
 ' This is bringing Religion to the Poll, and trying
 ' our Faith by the Plurality of Votes. I grant
 ' that the Opinions of the *Remonstrants* have *most*
 ' followers among us; and who would expect
 ' it should be otherwise? For as Goodness, so
 ' Truth is approved of but by a few. He that
 ' resolves to espouse it, must not be bow'd down
 ' with the Number of the Persons that hold the
 ' Contrary; for Error is Error, let it be supported
 ' by never so great a Multitude of Voices. I'm
 ' heartily glad that what I have written, is dis-
 ' pleasing to some Men, yea, to a great part of Men,
 ' for there cannot be a greater Evidence of a Man's
 ' speaking Truth, and designing the Good of the
 ' Christian World than this.

' *Secondly*, I have the *Church of England Her-*
 ' *self* on my side, and That I always reckon to
 ' be the *Major Part*, and the *Best*. I have
 ' shew'd in my former Discourse, but more in
 ' the ensuing one, that the *Anti-Arminian* Doc-
 ' trines are those which our Church asserts in her
 ' *Articles* and *Homilies*, of which our *Univer-*
 ' *sities*, and the Fathers and Prelates of our Church
 ' and the whole Clergy once unanimously pro-
 ' fess'd and maintain'd. So that the Objectors are
 ' mistaken, for this was the *Common Road*, and
 ' the other is to be accounted as a *By-Path* only.

' *Thirdly*, I am not left alone, I do not, like
 ' *Athanasius*, encounter the whole World, no
 ' nor the whole Clergy. There are several of my

' learned

learned Brethren that concur with me, and more since I have publickly vindicated those Truths, I rejoyce to hear that what I have offered, hath had some considerable Influence on some wise, and sober Persons. --- Many, who do not openly applaud my Undertaking, are convinced that there are great Truths contained in it, and a great many of them. And let me be permitted to say this, which I believe will be thought to be very strange and surprizing, that the favourable Reception which my *Preacher* hath met with from the *Sober Dissenters*, is in a manner to be interpreted as if it were received by the *Men of the Church of England*, for these Latter, were heretofore the very same, as to their Judgments in the Points treated of, that the former are now. If they are since changed, let them think of it among themselves; but I will look upon them to be the same that they were before because I'm sure they ought to be so.

Fourthly, Whereas my Undertaking may be thought to be *in Vain*, because I can hardly conceive any Hopes of an *Alteration*, I tell those Persons who suggest this, that I do not see any Ground to despair even as to this Matter. For some of the same Men who preach'd and wrote in Defence of the *Remonstrant* Doctrines, did likewise preach and write for *Passive-Obedience* and *Non-Resistance*, in the very Height and utmost Extent of them, and upon Pain of Damnation: but many of them dropt these Doctrines at the Revolution, and have ever since disown'd these Points, or are wholly silent about them: And consequently we may expect that they will behave themselves so with relation to
 ' the

' the other Doctrines. So some of our Brethren
 ' told us from the Pulpit and Press, that Corporal Punishments of the severest Nature are to
 ' be inflicted on all those that separate from the
 ' Communion of the Church of *England*, and
 ' accordingly they were not a little busy in persecuting their Neighbours; but we see they are
 ' come off (at least in outward Appearance) from
 ' such Notions and Practises, and neither their
 ' Tongues nor Pens appear in that Cause. May we
 ' not then entertain some Hopes that the Pulpits
 ' will ring Changes, that the *Arminian Divinity*
 ' may in Time be rejected by these Persons, who
 ' have not signalized themselves by over-great
 ' Constancy? May we not expect that, tho' it hath
 ' taken Root, yet it may be extirpated? Tho' a
 ' great Part of our Church-men be not inclined
 ' at present to what I have asserted, yet perhaps
 ' they may be of another Mind afterwards. For
 ' I have observed that when the ill Impressions
 ' of Mens younger Years have been worn out,
 ' and their warmer Passions have abated, and Prejudice hath been extirpated by Time, they come
 ' to have a Kindness for those Doctrines which
 ' before they were averse to. However, I'm fully
 ' satisfied in my Conscience, that I have discharged
 ' my Duty: And I shall not decline the Pursuit
 ' which I have entered upon, tho' there were
 ' no Probability of turning the Tide, but tho'
 ' must stand in the Gap alone." Here is a valiant
 ' Champion: There are but few such, I fear
 ' in your Church now.

Min. I believe what You say to be true; but
 never thought we had such an One so lately; Pray
 how long is it since he wrote this Treatise?

D.

Diff. It's about three and thirty Years; but let me tell You, that Things in your Church have been growing worse and worse ever since, as to those Doctrines.

Min. I must confess, we are not in so rigid a Way of Thinking as they were then; we see further than they did in those Days: Besides, our People do not now like that Doctrine; if we were to preach it up again, we should soon send them all away from us; and what would become of us then?

Diff. I am partly of your Mind; but I am confident, there were Those at that Time who held the same Doctrines as You do now; which may be easily seen in Mr. Perkins's Exposition of the Creed; wherein he judiciously confutes these Notions, as do likewise the learned Pemble and Whittaker, and many Others in their Writings; which are full Proofs that these Points were then held by some: They saw that those Notions were destructive to the Doctrine of God's Free Grace, and inconsistent with That of Satisfaction by Christ's Death; and set up the Free Will of Man, to rob Christ of that Glory of his Grace, in turning the Sinner's Will to himself; or making him willing in the Day of his Almighty Power: But now your Doctrine is as the White of an Egg, God look upon You, and turn your Hearts into the good old Way of your Fore-fathers.

Min. I am apt to think You mean honestly, but You are a poor ignorant Fellow I perceive; You would fain have us ruin'd by Assenting to those old Doctrines, that our People are so much against.

Diff. I perceive where the Shoe pinches; You are afraid of losing the Pence, and the Favour of the People; You regard them more than the

Truth: And I think, the fore-named Doctor has drawn your Pictures with as nice a Hand as any Man in *England* could do ; be pleased to see what he says, which is : ‘ * And this is still a Reason, why in many parts of the World these things are hid from the seemingly Wise and Prudent. As we may plainly see in the Church of *Rome*, where many excellent Truths are stifled and opposed, because they are thought to be against their Interest. Popery is unreasonable in many clear Instances, as being against Common Sense, and against plain Scripture, and yet for Temporal Ends it is assented to and comply’d with, yea, and stiffly maintained and vindicated. † Their Preachers (as *Erasmus* heretofore complained of some of them) profess and teach any thing in Religion, even against their own Consciences, not because they conduce to their Peoples Welfare and Salvation, but because they make to their own Advantage.

‘ This we see among our selves, many Men’s Minds are disposed, and their Judgments bribed by those Emoluments and Preferments which are held out to them, and they are forward to adopt such Opinions as they know are attended with Profits and Rewards. For there are *Preachers*, as well as *Soldiers of Fortune*, as they are called. There are true *Switzers* of the *Pulpit*, who always take to that side who pay best. There are *Hackney Divines* that mind the Hire chiefly ; and we are not to think, that such

* Preacher Part II, p. 59.

† Quidvis dicunt, scribunt, suadent, & contra conscientiam perorant, non ut salutarem reddant gregem, sed ut magnificam sibi parant fortunam. In Ecclesiaste.

are concerned what Doctrine is True, and what False. The greedy *Pluralist* doth not take Care about *Orthodoxy*, but his *Income*: And his Curate is under the Temptation of being of the same Perswasion with him.

Alas! how many are there that talk of advancing the Church and our most holy Religion, and yet design no other than the Worshipping of *Mammon*? We may apply to our Times, what the Platonic Philosopher said of his; * *Merchandizing and Huckstering are to be found every where*; and hereby Mens Understandings are perverted and blinded, and their Judgments debauched. So that it is no wonder, that Unsound Doctrines are vigorously defended by some Persons. It is no wonder, that they employ their Tongues and Pens to maintain that which carries its Recompence with it, the Favour of the Great Men of their Order, Promotion and Grandeur. The Expectation of this, or the actual Fruition of it furnishes them with Rhetorick and Logick, whets their Stile, and sets an Edge on their Arguments. This enables them to make their Way thro' all Objections and Difficulties, and even to trample upon Scripture itself. Some of the Doctrines they maintain are so improbable, that we have Reason to think that they believe not what they say, but that they are otherwise perswaded than they profess to the World: only they are resolved to gratify some Base Humour or Interest, and therefore they strike in with the prevailing Party for Gain and Advantage; as the Jackal hunts with the Lion for part of his Prey.

† Νῦν δὲ κατηύθυνται πάντα μέσα καὶ ἱμῶτες. Max. Tyr. Diff. 26.

Their Friend *Hudibras* has hit the Point to an Hair,

*What's Orthodox, and true Believing
Against a Conscience? A good Living.
What makes all Doctrines plain, and clear?
About Two hundred Pounds a Year.
And that which was prov'd true before,
Proves false against Two Hundred more;
What makes the Breaking of all Oaths?
A holy Duty, Food, and Cloaths.*

To which I add,
Reader, Stop here;
And drop a Tear.

I hope You are convinc'd, that what I said of them just now is too true; and You see the Dr. has confirm'd it. These Things are so plain, that he that runs may read them.

Min. *I profess I never heard the like from any of our own Order in my Life; and I fear there is too much Truth in what the Dr. says.*

Diff. I am glad that what the Dr. has said has brought You to some Confession; but before I proceed, I will give You a small Taste of *what Doctrines* the Dr. wou'd have all of You to preach, and teach both in Publick, and Private; as You may see in the Beginning of his *Second Part of his Preacher*, where he thus expresses himself: * It is a Melancholy Consideration that we bear the Name of *Christians*, and yet have little of *True Christianity*: and that which makes it more dismal is, that it is our own Fault that we have so little. We wilfully indulge ourselves in Evil Principles, we nourish False Propositions and Maxims: we content ourselves with Formalities, and the Outward and Cere-

* Preacher, Part II. p. 1, to 4.

monial

monial part of Religion: and take little care to regulate our Lives and Manners according to the strict Rules and Laws which are prescribed us in the Gospel. So that at this day there are very few that have any thing Real and Substantial to shew for their Christianity. Give me leave to say, that if the Holy Apostles were now alive, they would not know by our Practice and Behaviour; no, nor by our Principles and Doctrines, that we are Christians.

It is of these latter that I shall speak at present, and it is in pursuance of my late Undertaking, wherein I attempted to offer to the publick view the Character and Office of a Preacher. I shew'd that it is the *first* part of his Work to set Men right as to their *Notions* and *Principles*, because these are the Ground-work of all Holy and Religious Practice. Accordingly, I presented the Reader with a brief Enumeration of the *Grand Points* and *Doctrines* of the *Christian Religion*; and more especially of those that I observed to be of little Esteem with some of our Preachers of late.

Now therefore, in this present Discourse I will resume that Subject, which is so necessary to be treated of in this Age, in which a great part of Christian Doctrine is transformed from what it was at first. Many Strokes of our Divinity are faulty, our Christian Theology is corrupted and debauched, and it is the perfect Reverse of what it was in the Days of the Apostles; yea, and what it was at, and after the *Reformation*. To adulterate the Corn is High Treason: and surely then to corrupt our Religion is a higher Offence. And yet this, as Heinous and

Black

Black a Crime as it is, is in our Times frequently practised: and 'tis no unusual thing to Preach away some of the most Substantial Points in Divinity. This being the Case of some Teachers, it must necessarily follow that their Hearers will be perverted, and so both the one and the other will be estranged from the Truth, and shew their defiance of those Doctrines, which are the greatest Props and Pillars of the Christian Religion. And thus is fulfilled that remarkable Prediction in *2 Tim. 4. 3. The Time will come when they will not endure sound Doctrine*: which Words being so pertinent to my present Purpose, I will make the Basis of my following Discourse.

In prosecution of them, 1. I will shew what were some of the main Principles of Christianity, which the Apostle St. Paul urged upon those he Preached and Writ to (for without doubt these were the *Sound Doctrine* which he here speaks of) and consequently I shall make it appear what particular Doctrines ought to be preach'd by the Dispensers of the Gospel. 2. I will satisfy the Reader, that this Prophecy of the Apostle hath been, and is accomplished, and that *the Time is come*, when sound Doctrine is not endured: Or, (which is the same thing) that some of the Apostolical Doctrines are generally neglected, yea, and preached against. 3. I will enquire into the Causes of this Corruption and Miscarriage. 4. I will set before the Reader the great Mischief and Danger of it. And, *gly*, and *Lastly*, I will crave Leave to tender such Advice to my Brethren of the Clergy as is proper to this Subject. —

I shall mention but these *Five* at present, namely, the Doctrine of *Eternal Election*: that of *Original Sin*: the *Imputation of Christ's Righteousness*: *Justification by Faith alone*: and the *Necessity of Special and Supernatural Grace*, in Order to the doing any Spiritual Good."

Now what think You of what the Dr. here says? Does it not make your Ears to tingle to see, and hear such Things charged upon You with so much Truth; if You have any Sense of your Apostacy, You will weep in Secret, and declare openly your grand Miscarriages, and come, and embrace them again.

Min. *Indeed, it is very startling; I am a little inclin'd to think there is some Fire, or there would not be so much Smoak; as the Old Proverb says.*

Diff. You are much in the right of it; for if these Things were not of the greatest Importance, I should never have taken that Pains, and run the Hazard of displeasing several, who I cannot but think are my Friends; but I know if any Man has a true Desire of doing Good in his Day, and Generation, he must expose himself to every Person's Censure, who sees what he writes.

Min. *I am not ignorant of that, but here I cannot let one Thing pass without saying something to it; and that is, that our People do not relish that first Doctrine the Dr. mentions; and I told You before, if we were to preach it up again they would not bear it.*

Diff. I am of your Mind; but what is that to the Purpose? Must You be Men-pleasers, and so smother one of the greatest Truths in the Word of God, only because your People will not bear it. This Answer will not do when You come before

before the Judge Eternal. Will he not say, *Was there any Truth in all my holy Word more clearly revealed? and how came You to subscribe to the Truth of it, when You came first among your People, as You call them? You said then You believed it to be a Truth. Thus You have play'd fast, and loose both with ME, and Man? Pray think of this with great Seriousness in Time, for it is worthy of your greatest Consideration.*

Min. I believe it as well as You, but not in the rigid Way that You do; I believe, that God, from all Eternity, foresaw who would repent, and believe his Gospel; and those he chose to Eternal Life.

*Diff. This is a Roman Catholick Notion; but all sound, and orthodox Protestants oppose it. They maintain, That all God's Purposes must be from his own Free Grace, antecedent to their doing any Thing as a Qualification for so great a Favour: And for a Proof of this, they brought several plain Testimonies out of the holy Scriptures; as *Rom. 11. 5, 6. 2 Tim. 1. 9.* which two Scriptures entirely militate against that Exposition. I could bring many more, and such Arguments as would utterly overthrow this Notion; but my Design is to shew how the Clergy came to embrace the *Arminian* Doctrines, and forsake the good old Ones of the true Church of England.*

Min. How did Dr. Edwards do with his People in this Point? Did he maintain this Doctrine in his Pulpit so lately as thirty Years ago?

*Diff. Yes, he did: He never stood for their Liking, or Disliking, when he had for what he deliver'd a *Thus saith the Lord in his Word*; though he found it went down but with a few. I will here give a small Sketch of what the Dr. says*

' Surely

* Surely, out of humble Deference to the Absolute Lord and Sovereign of all, we may grant this (*meaning* Eternal Election) to be his Prerogative, especially when we find it so often asserted in the holy Oracles. But this will not move and affect some Men, such as have mean and sordid Thoughts concerning the Great and Sovereign Being. The very mentioning of *the Elect* in one of our Sermons wou'd be a Prodigy to them, and the pronouncing of *Reprobation* would be more surprising and amazing than a sudden Thunderclap. Yea, some of our Preachers themselves would hardly recover their Wits, if such a horrid Word should pass thro' their Lips. Thus *the Time is come* in which *the sound Doctrine* which St. Paul preached, is *not endured*. I shall not add any Thing more on this Head, but pass on to the other Matter, that I chiefly design, which I mention'd before.

† The depraving of Theological, but especially Evangelical Truths (*says the Dr.*) arises from the entertaining of false Notions concerning Humane Learning, and imagining that none are capable of the Knowledge of the Divine Truths but such as are Learned Men. I have found it to be no unusual Prepossession among some of Academick Education, that those who are not cultivated by Arts and Sciences have no skill in Divinity, and cannot judge of its Doctrines. They would monopolize to themselves all Divine Knowledge, and they look upon others as overrun with Ignorance and Barbarism. But this is a false Apprehension, and hath done a great deal of Harm.

* Preacher, Part II p. 33. † Ibid. p. 65, to 67.

' To give check to it, the All-wise God doth
 ' often permit Men of Learning and Skill to
 ' err most grossly in Religion, and talk like Fools
 ' and Ideots in some of the chief Matters of
 ' Christianity. We see that Men of the bright-
 ' est Faculties, and famed for hightening and
 ' improving of them are devoid of Heavenly
 ' Wisdom. We see that those who are of Li-
 ' beral Education and are of Excellent Accom-
 ' plishments are hurried into dangerous Errors.
 ' Learning fumes, like strong Wine, in their
 ' Heads, and makes them stagger and reel from
 ' the Truth, and disturb themselves and others
 ' with their Giddy Notions. It may be said of
 ' them as of the Wise Men of *Caldea* (in *Isa.*
 ' 47. 10.) that *their Wisdom and their Knowledge*
 ' *both perverted them.* Whether you ransack
 ' Antient or Modern Times, you will find that
 ' of *Luther* holds true, * the Church is never
 ' more Indangered than among the Men of Title
 ' and Learning. None have more depraved Re-
 ' ligion and mischiev'd the Truth than those
 ' of this Character. Not that it is any real Dis-
 ' paragement or Prejudice to Learning it self
 ' that some have abused it, and made it service-
 ' able to the vilest Errors and Deceits. But this
 ' may moderate our Esteem of it, and teach us
 ' not to overvalue our own or other Men's Parts
 ' and Acquirements. For Satan makes use of the
 ' Learned as fittest and most able Instruments
 ' to execute his Designs. Humane Learning,
 ' instead of being a Blessing, sometimes proves
 ' the greatest Curse. For this being abused is
 ' like the poisoning of a Dart, which is too apt to

* Nunquam magis periclitatur Ecclesia quam inter Reverendissimos.

kill of it self. The Serpent is now not only Subtile but Venomous. As *Seneca* said of a Dice-player, the better he is at his Game, so much the worse is he: the Better Player, the Worser Man: So here it is true that the more Skill'd and Learned Men are, the more Pernicious and Destructive they prove. Angels when they apostatize turn Devils: their Parts and Accomplishments make them more mischievous. And thus it is with Men; the greater Gifts and Abilities they are indued with, the more capable are they of Ruining themselves and others.

Here then let us correct our Mistakes: I speak to those of the *Gown* especially. Undervalue not any Persons for their Want of good Letters. Reverence and love Holiness wherever You espy it, even in the poorest and meanest, and most illiterate Persons. Be convinced of this, that humane Learning is not sufficient to enlighten Mens Minds in the Things of God, and to enable them to know them in a saving Manner. Know that the Doctrines of the Gospel (and those particularly that I have mentioned) may be understood without the Accomplishment of Learned Arts, and actually they are understood by good and holy Persons, who are not thus accomplished; whilst many, who are skilled in all Sciences, arrive not to the true Knowledge of them. Whereby the Apostle's Words are verif'd, 1 Cor. 1. 19, 20, &c. *It is written, I will destroy the Wisdom of the Wise, and will bring to nothing the Understanding of the Prudent. Where is the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not God made Foolish the Wisdom of this World? Ye see*

D 2

your

‘ your Calling, Brethren, how that not many Wise
 ‘ Men after the Flesh are called : but God hath
 ‘ chosen the Foolish Things of this World to confound
 ‘ the Wise. And then the Apostle adjoins *this* as
 ‘ the Reason of these strange Dealings, v. 29, and
 ‘ 31. That no Flesh should glory in his Presence :
 ‘ but that, according as it is written, He that glo-
 ‘ rieth, let him glory in the Lord.” Here You
 may see how this Great Man sets this in a clear
 Light, that we all should keep it in its right Place.

Min. Indeed, he was a very notable Man, as
 most I have heard of ; but pray go on, and shew
 what are the other Causes of our going from our old
 orthodox Doctrines, as he charges us with ; for I
 am resolved to bear them all out, and then to give
 you my Thoughts on the Matter.

Diff. I will do as You desire me : ‘ Another
 ‘ Cause of it (says the Dr. *) is the ill Ma-
 ‘ naging of their Studies, and Contenting them-
 ‘ selves with wrong Aims or Designs, and that
 ‘ both in ordinary Studies, and those that parti-
 ‘ cularly relate to Divinity. If I may be per-
 ‘ mitted to be free with some of my Brethren, I
 ‘ think it may be look’d upon as a Fault in some
 ‘ of them, that tho’ the Study of Theology be
 ‘ their main Province, yet they employ themselves
 ‘ in Disquisitions of a far different Nature, and
 ‘ such as are impertinent, and useless to their
 ‘ great Purpose. They affect Enquiries that are
 ‘ foreign to the great Points which are their Busi-
 ‘ ness. So they become Strangers to necessary
 ‘ Things, because they are occupied in those that
 ‘ are unnecessary, and superfluous ; as * Seneca

* Preacher Part II. p. 76, to 78. † --- Ideo non discentes
 necessaria, quia super vacua didicerunt. Epist, 88.

‘ speaks,

speaks.—— On the contrary, We should think ourselves concerned to follow after sound, and useful Learning, such as may most avail to the Good of those we converse with, and may redound to the Honour of the Divine Majesty. For even this Design must go along with us in the persuing those Studies, which relate only to Humane Arts and Sciences. To which Purpose we have an excellent Pattern set us by a worthy Man *, *I carried along with me, saith he, in all my Studies this great Design, namely, of improving them, and the Knowledge acquired by them to the Honour of God's Name, and the greater Discovery of his Wisdom, Power, and Truth, and so translated my Secular Learning into an Improvement of Divine Knowledge; and had I not practised this Design in my Acquests of Humane Learning, I had concluded my Time misspent; because I ever thought it unworthy of a Man that had an everlasting Soul, to furnish it only with such Learning, as either would dye with his Body, and so become unuseful for his everlasting State, or that in the next Moment after Death would be attained without Labour or Toil in this Life. ---*

----- When we apply ourselves to the Study of Divinity, if we do not propound to ourselves pure and upright Ends, we shall miscarry in our Enquiry into those divine Truths. Want of true Intention in these Sacred Studies doth oftentimes blast them. Some are busy in their Searches after divine Knowledge, but it is to satisfy their curious and inquisitive Humours. Or they intend to make their Reading and Studying subservient to nice Quarrels and Controver-

* Judge Hales's Account of the Good Steward.

' fies. They read many Authors, and devour
 ' many Books, that they may talk and dispute, and
 ' nourish and maintain that Principle of Opposi-
 ' tion which is in them. Or, they desire to know
 ' more than others out of a Principle of Pride
 ' and Ostentation : They know, to be known,
 ' and to conciliate Applause. Or they make the
 ' Study of Divinity serviceable only to their Pre-
 ' ferment, which is no uncommon Thing with
 ' this Rank of Men. Or there are some sinister
 ' Designs, which they are govern'd by. —

' But the right and true Ends whereby Men
 ' should be acted in their Pursuit after divine
 ' Knowledge are of another Nature. They should
 ' make God's Glory the first and chief End of
 ' all : And next to that they should desire to know
 ' the Truth, that they may acquaint themselves
 ' with their particular Duties, and that they may
 ' live, and practise according to their Knowledge
 ' Also that they may be beneficial to those, who
 ' are of weak Understandings and mean Capac-
 ' ties; that they may edify the Church of Christ
 ' and set forward the Conversion and Salvation
 ' of Mankind. These are godly Intentions, which
 ' should be prosecuted in the Discharge of the Pa-
 ' storall Office ; the Want of which it is to be
 ' feared is one Root of that Defection, and De-
 ' generacy in the Doctrines of Christianity which
 ' I'm complaining of. For an upright, and
 ' well-designing Mind is the best Refiner of our
 ' Thoughts and Notions in Religion ; and a Man
 ' of Simplicity of Heart will understand more
 ' than an *Angelick* or *Seraphick* Doctor. But on
 ' the other Side, the Truth is hidden from those
 ' Mens Eyes whose Aims are corrupt, and un-
 ' warrantable

warrantable, selfish, and worldly ; as we may remember that one of the Reasons assigned by our Saviour, why the Persons he spoke to did not understand his Doctrine, was because *they sought their own Glory.* John 7. 18.

Min. *I must confess, that the Dr. and I, in some Things, are alike in our Judgments ; I hope there are a great many Clergymen in the same Way of Thinking.*

Diff. I should be heartily glad to see more, and hear of them, that they acted from good Principles to good Ends ; and then there would be no need to complain.

Min. *Pray go on with what the Dr. says further on these Points ; for I cannot say, but that he talks like a Divine as he was.*

Diff. I am glad to hear You say so : For I have so great a Veneration for him, that I love to hear his Works commended ; if I think it is in Sincerity by One that is a Judge. The Dr. goes on to shew more Reasons for their forsaking the old orthodox Doctrines ; and says,

* The next Cause of the Change and Corruption that is in our Doctrines is this, that Men will not be at the Pains to inform themselves aright ; they will not use the proper Methods for the attaining of Divine and Heavenly Knowledge. For this is a Thing that ought not to be doubted of, that this Knowledge must be attain'd to, in the orderly use of Means, and consequently we must be industrious, careful and diligent ; we must be active and unwearied in our Applications relating to this End. *Then shall we know, if we follow on to know the Lord,*

* Preacher, Part II. p. 80, to 83.

' Hof. 6. 3. that is, if we pursue it with all Dil-
 ' ligence, if we make it our Great Business. The
 ' admirable *Plato* lays down several Qualifica-
 ' tions of a hopeful Learner or Scholar, one that
 ' is like to improve in Understanding and true
 ' Knowledge; and among the rest this is one, he
 ' must be * a *Lover of Labour*; one that will be
 ' very industrious, and spare no Pains. This holds
 ' true even in *Spiritual and Divine Attainments*:
 ' Earnest Endeavours, Great Diligence and In-
 ' dustry are necessary Conditions and Requisites
 ' in him who is a Disciple and Candidate of Reli-
 ' gion and Saving Wisdom, and especially in him
 ' who is designed to be a Teacher of others.

' To descend to some Particulars, there must
 ' be a great deal of Study and Meditation to ar-
 ' rive to this. There must be much Thinking and
 ' Considering, and Comparing one Thing with
 ' another. We must represent to our selves the
 ' whole entire Scheme of Religion, and set it all
 ' before us, and survey all the Parts of it; that we
 ' may see the Consistency and Harmony of them.
 ' We must duly examine every *Point of Christi-*
 ' *anity*; we must leisurely, calmly and impar-
 ' tially ponder the Arguments that relate to them.
 ' It seems it agrees not with some Persons to busy
 ' their Heads about these Matters, and to exa-
 ' mine and search into them. And thence we
 ' shall find that some who talk much against
 ' those Points which I have treated of, do least of
 ' all understand them. Which is according to
 ' what a Learned *Divine*, saith, † *That in*
 ' *Questions of the greatest Moment none resolve*

* *Philosopher*. De Repub. lib. 6. † Dr. Jackson. Vol. 1. Book 5.
 Chap. 50.

more peremptorily for their own, or more uncharitably against others Opinions, than such as have least founded the fundamental Principles of True Divinity. And indeed, what can we look for from these Men who have never turned their Thoughts in good Earnest to Things of this high Nature, whose Minds are taken up with little Ceremonies, or with Secular Business, or Diversion, so that they leave no Room for these Things which require great Application?

‘ I have observed that tho’ in the Compass of several Years last past there have been Debates among some of the Divines of our Church about Criticism, History, &c. and some lesser Points relating to Divinity; yet they have seldom or never encounter’d one another about these of the greatest Moment; but they peaceably hang together, and contentedly sit down with what some of their Chieftains and Ring-leaders have dictated to them, and never make it their serious Work to penetrate into these Matters, and to look on things on both sides. This is an easy way that they have taken, they tamely and blindly follow their Leaders, to save themselves the labour of searching into the Doctrines that are propounded to them. They generally receive their Sentiments about them from Others, and never take Pains to examine them themselves. They see that some Men of Note and Learning have espoused such Points, and therefore in deference to them, and *having Mens Persons in Admiration* (which St. Jude assigns as one Cause of Error in the *False Teachers* he speaks of, v. 16.) or that they may not be thought to be Ignorant, they close with the same

' Notions. So Doctrines pass from one to ano-
 ' ther without Enquiry, and hereby we are in
 ' Danger of losing many a solid Truth. If Men
 ' go on after this Rate, and are not desirous to
 ' have a Thorough Inspection of these Points
 ' and care not to study them to the Bottom, they
 ' will easily be imposed upon, and they will be
 ' tempted by those that pretend to more Know-
 ' ledge than themselves, to change the Article
 ' of their Belief, and to barter their Ancient and
 ' Original Principles for Modern Ones. " Now
 Sir, what think You of what the Dr. has said
 Do You not think this is Truth? Are You not fal-
 len into a miserable Condition in forsaking your
 good old Doctrines, that your godly *Reformers* and
holy Martyrs left You to believe, and teach.

Min. *I told You before, that our People would*
not endure it; therefore we must not preach it, ex-
cept we are resolved to lose them, and with them
the Mammon.

Diff. Let me tell You in short, I think your
 Case like to that of a beautiful Woman of a
 easy Temper, who (after having been persuaded
 by the Solicitations of a familiar Acquaintance
 to yield to a Man's unlawful Embraces) has some
 Time after had Convictions of Conscience on that
 Account, and a Mind to leave off the evil Prac-
 tice; but this Thought comes in, *What shall I*
for the Pence he us'd to give me? I must be oblig'd
to go on, for if I leave off, I shall be brought to
Want; and that will expose me to the Contempt
all that know me? Now I leave You to make
 the Application.

Min. You come close upon me indeed; but I can
 scarce bear your Comparison: What! do You com-
 pare us to the vilest of People?

Diff. I am persuaded of the Truth of it; or I should never have said it: But why do not You clear yourselves of these Things?

Min. *I desire You to go on with what the Dr. says of the other Causes of those, You, and he calls the Arminians forsaking the holy Doctrines of the Reformation.*

Diff. I will with all my Heart: ‘ * Again, (*says the Dr.*) too many forget to beg of the Father of Lights to direct, and bless the Labours of their Minds, and thence we have so many Mistakes in our Theology. They come to the Study of Divinity as they do to that of Arts and Sciences: they think their own Wit and Parts will carry them out, and therefore they look not after a supernatural Aid and Assistance. And this is one Reason why they remain ignorant of the Things of the Kingdom of Heaven. But we must be convinced of this, that unless we look up to God, it is in vain to look into Books. We must with inflamed Desires beseech the God of all Grace that we may be *filled with the Knowledge of his Will in all Wisdom and spiritual Understanding*; as the Apostle prays for the *Colossians*, ch. i. v. 9. None but the Soul enlighten’d from Above can judge aright of heavenly Doctrines. None but the Spirit can give us a clear Insight into the Mysteries of Religion.

‘ Wherefore it is necessary, that with Earnestness and Importunity we † implore the Divine

* Preacher, Part II. p. 83.

† Non ex nobis est quod intelligimus. sed ex eo qui quæ ignoscibiles erant, fecit intelligi. Itaq; ab eo speranda intelligentia est, qui & insipientibus aperit, & quærentibus demonstrabit, & potentibus non negabit. Hilar. in ps. 120.

' Blessing in our Contemplations and Studies, and
 ' with ardent Supplications crave the Direction
 ' of the *Spirit to lead us into all Truth*, and to
 ' enable us to think and apprehend aright concern-
 ' ing the great Matters of Religion, and that we
 ' may have a discerning Spirit, and a sound Judg-
 ' ment in the Things of God, and that we may
 ' not be perverted by false Principles. It is cer-
 ' tain that there are some ill Opinions and perverse
 ' Notions, which, like some evil *Dæmons*, cannot
 ' be dispossess'd but by Prayer and Fasting.

' Besides Diligence in Prayer, we must be care-
 ' ful to study our own Hearts. The Neglect of
 ' this hath done us much Harm, and hath hin-
 ' der'd our discerning the divine mysteries of the
 ' Gospel. Whilst we ransack Libraries, whilst we
 ' are in search after various Authors, whilst we
 ' turn over all sorts of Books, we forget to peruse
 ' the Volume of our own Consciences. This Book
 ' is out of Request, and like an old Almanack out
 ' of Date; and indeed is thought by some to be a
 ' Book not worth the Perusal. But this is a great
 ' Mistake, and of all Books this must not be ne-
 ' glected by Divines and Clergymen. They must
 ' frequently retire into themselves, and rife and
 ' examine their Minds, and be thoroughly ac-
 ' quainted with themselves. Whilst Others are
 ' gadding abroad, and entertain themselves with
 ' foreign Objects, they should dwell at Home,
 ' converse with their own Hearts, and penetrate
 ' into the secretest Recesses of them, and there in
 ' one Page read more than in a hundred Authors.
 ' By knowing themselves, they will come to know
 ' God and his just Dominion and Prerogative, and
 ' their own Meanness and Inferiority : they will
 ' not

' not then boggle at those Doctrines which I
 ' have asserted and vindicated, viz. the Im-
 ' pendency and Inability of Man's Free Will as to
 ' Spritual Good, the absolute Necessity of Spe-
 ' cial Grace, and Irresistible Power and Force
 ' of it, and those other Evangelical Doctrines
 ' which relate to this. The Study of our Hearts
 ' (for I hope I may have Leave to mention it
 ' again, notwithstanding it passes for arrant Cant
 ' among some Men) will bring us to a Free
 ' Confession of all this. But because there are
 ' few that take this Method, thence it is that
 ' there are such frequent Mistakes about these
 ' Matters.----

' * The real and experienced Christian differs
 ' from the speculative One as the Merchant doth
 ' from the *Chymist*. The former hath no skill
 ' in Furnaces, and cannot talk of the Nature of
 ' Gold, or the ordering of it according to Art,
 ' yet he is Rich, and hath Gold enough. The
 ' latter hath rare Notions of Gold, and can Dis-
 ' course with great Skill and Quaintness about
 ' the managing of it, but yet the Man is poor,
 ' and wants what he talks of. In like Manner
 ' a true Practical Christian may be rich in Grace,
 ' though he cannot learnedly discourse of it:
 ' And a Speculative Christian may be truly poor
 ' though he can talk of the Spiritual Riches,
 ' and of that *Gold tried in the Fire* which the
 ' *Laodiceans* were counsell'd to buy; that they
 ' might be Rich, *Rev. 4. 18.* *Aristotle* writ of
 ' the World, but his Scholar Conquer'd it. Ma-
 ' ny Read, Talk and Write of the great Things
 ' of God and another World, but the practical
 ' Chri-

' Christian alone may be said to conquer them,
 ' and to be Master of them. He *tastes* and *sees*,
 ' that God and Religion are *Good*, he hath a spi-
 ' ritual Sensation of the intrinsic Excellency of
 ' Holiness, and of the real Turpitude of all Sin
 ' and Vice. In short, he *experiences* those Things
 ' in Religion which Others only have a Notion of,
 ' and consequently he is the Wiser, and more
 ' Learned Man. For (as the *Jewish* Rabbins have
 ' said well in a Proverbial Way) *There is no Man*
 ' *so wise as the Master of Experience*. This ex-
 ' plains, and illustrates Things in a peculiar Man-
 ' ner, this makes them evident and clear.

' * ----- Those who are unacquainted with
 ' the Reality of Religion, those who have not un-
 ' dergone a Change in their Hearts and Lives,
 ' those whose Minds are not sanctified by Almigh-
 ' ty Grace, are great Despisers and Opposers of
 ' the Truths of the Gospel. We find it confirmed
 ' by daily Experience, that they who neglect to
 ' nourish a warm Sense of Goodness on their Minds
 ' are very liable to Mistakes and Errors in Reli-
 ' gion. Their vicious Affections distort their Rea-
 ' sons and Judgments. Profaneness of Life damps,
 ' and even extinguishes the true Sentiments of
 ' Christianity. Being debauched and corrupted in
 ' their Manners, they naturally degenerate in
 ' their Perswasions. -----

' It must needs be so, because vicious Inclina-
 ' tions and Habits are in themselves Enemies to
 ' divine Knowledge: They cloud and darken the
 ' Brain, they sully and pollute the Understanding,
 ' they corrupt and debauch the rational Faculties,
 ' they will not permit the Mind to listen to right
 ' Reason

* Reason and convictive Arguments, but they hurry the Soul into all Disorder, and so strangely ruffle and discompose it, that it is utterly incapable of receiving the divine Impressions of Truth, and of embracing the excellent Maxims of the Christian Religion.

* And from hence we may gather how we come to degenerate in our Theological Principles : Many are bred up in a loose Way, and know nothing of Seriousness and Strictness of Life : They indulge themselves in worldly Pleasures and Vanities, in idle and vain Expence of Time, they accustom themselves to the Profanation of the Lord's Day, to Intemperance, Idleness, and Folly, and shew little of God and Religion in their Conversations. And thus by their early Pollutions, they make themselves unfit for the Purity of divine Doctrines, and they make themselves fit to receive any Impressions of Error. Let me tell You, It is hard to pass from an evil Life to good and sound Notions. It is hard for a young Man, a loose Spark to start up a solid Divine ; from a kind of a Beau to become a grave Preacher. Can we think that those who have scoffed at serious Preaching, and condemn it as Canting, are fit to enter into the Ministry of the Church ? or that when they are enter'd, they are fit to be acquainted with the Mind of God in his Word ? Can we think otherwise than that those youthful Minds which have been corrupted with the Contagion of bad Company, and have suck'd in from it ill Principles, will certainly be prejudic'd against sober and divine Truths ? What can we expect from those that have no good Foundation, that have not been inured to a Sense

of

of Religion and Holiness, but to the Contrary?
 What successful Instructions can we hope for
 from such Persons.

‘ I will shut up this Particular with the Words
 of a Learned, Pious and Practical Divine, * *It
 is meet, saith he, that they who are to convert
 others, should be effectually converted themselves.*
John must first eat the Book, and then Prophecy,
Rev. 10. 9. The Ministers of the Gospel must
first themselves eat the Book of God, which is
indeed done when they are not only in their Minds
enlightened, but their Hearts are mollified, and
brought in Subjection to the Word of Christ. Un-
less Christ be thus learned spiritually and really,
Divines shall speak of the Word of God, as
Men speak of Riddles, and as Priests in former
Times said their Mattins, when they hardly knew
what they said,

‘ By this time, I hope, I have given you a
 good Account of the *Reasons and Causes* of
 the Degeneracy of the present Times as to
 Principles. I have let you see what is the true
 Rise of Mens *not enduring sound Doctrine*. Nor
 have I yet finish’d what I designed. There are
 two other Springs and Sources of this Malady,
 and these I will more largely and amply insist
 upon than on those I propounded before; be-
 cause I think they are the most *General Causes*
 of this Disorder, and such as *universally* influ-
 ence on those who in these Times cannot en-
 dure to hear of those Gospel Truths which I
 have set before you. This proceeds from their
Overvaluing of Reason, and their Slighting of

* Mr. Perkin’s Commentary on the Epistle to the Galatians.
 Chap. 1. v. 16.

Scripture; which are the Two Heads I will insist upon, and I beseech the Divine Goodness to make them really serviceable to the Benefit of those who shall peruse these Papers.

' *First*, The Unsound Doctrines which I have had Occasion to mention together with the whole Sect of *Arminianism*, owe their Rise to the *Overvaluing of Humane Reason*. They tell us that it is below a Man of Sense and Parts, (which they take to be their own Character) to admit of any Doctrine in Christianity which is not level with their Reason. Hence they must needs take up false Notions in Divinity, because there are many Doctrines belonging to it which are above that Level. The great Cry of the Men of this Age is, that the *Arminian* Points sound more *Rational*, and are more easy to be conceived than the other Doctrines: and therefore for the sake of that which they call *Reason*, they change and new model the *Constitution of the Christian Religion*. For they insist that a Man must use his Reason, and therefore the other Points are not to be admitted, because they clash with this. They cannot understand, or give an Account of them, and thence they conclude, that there is no such thing in Reality.

' But these Men are to know that our Reason was not given us to quarrel with Religion, and the great Articles of Christianity which are delivered in the Gospel. * They are to know that *Humane Reason*, and Nature, and Philosophy have nothing to do with these things, because they are above those. But seeing they

* *Cessant propria hominum opiniones, neq; se ultra divinam constitutionem humana judicia extendant. Hilar. de Trin. lib. 3.*

' are for using and exercising their Reason (which
 ' is a very excellent and necessary Employment)
 ' advise them to use it in the governing of their Passions,
 ' and correcting their Sensual Inclinations
 ' for the proper Work of Reason is to check and
 ' subdue these. Then we act like *Reasonable Creatures*,
 ' when we live the *Life* of such Creatures
 ' not in giving way to Lust and unruly Appetites
 ' but in Self-denial, and submitting ourselves to
 ' God and his Will. And by that time they have
 ' done this, they will find themselves disposed to
 ' believe, and assert whatever God hath revealed
 ' tho' it be not adjusted to their Natural Reason
 ' and Ordinary Understanding. They will be convinced
 ' of this important Truth, that human
 ' Reason is always vain and deceitful when it is
 ' carried beyond its proper Bounds; that is, when
 ' it undertakes to determine of those Things which
 ' come not under its Jurisdiction. Such are those
 ' Evangelical Truths which I have discoursed of
 ' which are above the Sphere of Reason, and de-
 ' pend wholly on Divine Revelation.

' In vain then do the *Socinians* and *Remonstrants*
 ' cry up Reason, when they have to do
 ' with the Articles of Revealed Religion. They
 ' unwisely mix and blend those Things which
 ' should be kept asunder. They imprudently and
 ' precariously argue from the seeming Reasonableness
 ' and Fitness of Things to the Truth and Reason-
 ' ability of them. They unduly measure and judge of
 ' the Nature of God, and of his Councils according
 ' to the Suitableness of them to their own private
 ' Apprehensions and shallow Conceits.

' This is the Way of the *Roman Catholicks*
 ' they fancy such and such Doctrines to be agree-

able

able to Reason, and to be founded on Convenience, and then they vote them to be True and Certain ; as in the Point of *Supreme Head of the Church*, and that of an *Infallible Judge*, and several other Doctrines, which they defend on the Account of the Equity, Fitness, and Reasonableness of them. But our *Protestant* Writers tell them, that these Things may seem Reasonable and Fitting to us, but this is no Argument of the Reality of them ; for that which is thought by us most Convenient, may not be judged so by God ; and without Doubt he is the best Judge. And why may we not thus speak like *Protestants* in the present Case, and tell the Friends of *Socinus* and *Arminius*, that these Points which are controverted between us are not to be decided by Humane Reason, and the natural Dictates of Mens Minds, but by the Word of God ? Seeing we are short-sighted, and cannot penetrate into the Divine Secrets, it is highly unreasonable to find Fault with them ; but we ought to believe that there is a Reason for all that God saith or doth. We ought to think that all the Doctrines (as well as the Precepts) which come from him are Just and Good.

Nor are we to wonder that these Men guide themselves by other Maxims, and vilify many Evangelical Truths under the Pretence and Patronage of *Reason* ; for this is no new Thing, but the very same that was done when the great Truths of Christianity were first revealed to the World ; when such Evangelical Doctrines as these came to their Ears ; namely, the *Trinity of Persons in the God-head*, the *Incarnation of Christ*, the *Union of the Divine and Humane Na-*

' *ture, the Redemption and Recovery of Mankind by*
 ' *the Blood of Christ, the Resurrection of the same*
 ' *Body, the great Discoveries concerning another*
 ' *World, &c.* the profound Sages among the Gen-
 ' *tiles* unanimously agreed to oppose them, and
 ' cry them down as Doctrines utterly repugnant
 ' to *Reason*, and contrary to the received Notions
 ' of Mankind. Hence it was that when St. Paul
 ' disputed with the Philosophers at *Athens*, he was
 ' laugh'd at as a *vain Babler*, and a Man of un-
 ' reasonable and absurd Principles. His most
 ' powerful *Logick* could not move those stiff Ra-
 ' *tionalists*; and when he darted in among them
 ' the most redundant Light, they were still in the
 ' Dark : And pardon me, if I say that the very
 ' Owls of *Athens* were not half so dim-sighted as
 ' the Philosophers there. Yet without Doubt the
 ' *Athenians*, who were the Flower of all *Greece*,
 ' not only thought themselves incomparably the
 ' wisest Men in the World, ----- but really these
 ' Men were the most knowing Persons in the hea-
 ' then World. ———

' What was the Reason? This most certainly,
 ' that the Knowledge of these Things was not to
 ' be had by Natural Light, could not be learnt in
 ' the School of Nature. These Men of Philosophy
 ' *sought after Wisdom*, as the Apostle saith 1 Cor.

' I. 22. -----

' And so it is now, the Doctrines which I have
 ' treated of are accounted Foolishness, and are con-
 ' demn'd as Non-sense by those that doat upon
 ' mere Philosophical Principles, and deify Reason.
 ' These Men look thro' false Glasses, and have
 ' deceitful Representations of Things; they see
 ' nothing aright that relates to these Doctrines,

' be-

because they proceed upon meer natural Maxims, and use such Arguings as are corrupt and sensual. This is the perpetual Fault of those among us who addict themselves to the Opinions of Socinus and Armin; with reference to which latter the Learned and Judicious Bishop Sanderson would have us take Notice of, *The Plausibleness of Arminianism, and the Congruity it bath in sundry Points with the Principles of Corrupt Nature, and of Carnal Reason.* For it is, saith he, *a wonderful Tickling to Flesh and Blood to have the Powers of Nature magnified, and to hear itself flatter'd, as if she carried the greatest Stroke in the Work of Salvation.* This is that excellent Man's Judgment concerning *Arminianism*, in his *Pax Ecclesiæ*, published with his Life, and other Pieces by Mr. Isaac Walton. If the Divines of our Age would vouchsafe (as they ought) to consider what this Great and Famous Father of our Church here suggests, they would not suffer corrupt Reason to pervade and poison their Divinity; they would not throw off the Doctrines of the Gospel, because they cannot see the Philosophy of them.

' As to the *Obscurity* and *Difficulty* which attend some of these divine Doctrines, this should not encline us in the least to disbelieve and disown them. It was rightly said by that Learned Author, whom I have had Occasion often to mention, that * *It is not necessary we should abate the Strength and Vigour of our Assent to general Principles, for want of saving footing in special Difficulties.* And the Reason is plain, for if we must reject a Principle or Doctrine, because of some Difficulty in it, then we must re-

* Dr. Jackson. Vol. 1. B. 5. Ch. 50.

' ject most of the great Truths of the Gospel. Do
 ' we not read that Christianity, and its great Ar-
 ' ticles are stiled *the Mysteries of Godlineſs*? But
 ' how can they be a Mystery, if there be nothing
 ' obscure and difficult in them, if all be plain,
 ' easy, and natural? Where is the *Mystery* then?
 ' Which evidently shews that those of our Church,
 ' who espouse the Opinions of the *Remonstrants*,
 ' because they say they are smooth and facile, and
 ' fitted to our common Reason, do not under-
 ' stand the Nature of the Christian Religion; do
 ' not consider that there are Mysteries and Ab-
 ' strusities in it, and that we ought not on the
 ' Account of these, to think hardly of the Arti-
 ' cles of Religion.

' Nay, let me say, we ought to esteem, and
 ' prize the Christian Religion because it has great
 ' Difficulties, because it surmounts our natural
 ' Reasonings, and goes so much against the Grain. I
 ' look upon this as a great Argument of the Truth
 ' of these Doctrines. If they were not as to some
 ' Things abstruse and incomprehensible (as all
 ' heavenly Things are) we might suspect that
 ' they were from Men, and not from God. So
 ' then, that which our Adversaries object against
 ' our Doctrines, is so far from disparaging them,
 ' that it highly commends them. We may thence
 ' argue that they came from God, and are not of
 ' humane Invention,

' Here then let us understand our selves, and
 ' see plainly what is the Cause of Mens cavilling
 ' against the Truths and Doctrines which I have
 ' advanced. It has its Rise from the Weakness and
 ' Narrowness of Mens Minds, which are wont to
 ' measure the most High by their own scanty and

' con-

contracted Proportions. Those that indulge themselves in this Folly, will think all the Articles of Christianity harsh and unreasonable, and at last they will admit of nothing in Religion, but what is according to the Model of their own vain Reasonings. It concerns us then, to take Care of our selves betimes, and to check this Folly, which is so discernable in this Age, and is grown into Repute. It is now esteemed a great Specimen of Wit to raise Cavils and Scruples about these Doctrines which I have been treating of; and he is thought by some the Best Divine, and the acutest Preacher that is able to argue, and reason nicely against them. Propound one of these Points to them, and presently they try to understand the Philosophy of it; they examine whether it be exactly adjusted to the Laws of Reason. If they find it will not endure this Touchstone, they forthwith reject it as false and adulterate. -----

At present I will only take Notice that hereby they let the World understand that they are highly * conceited of their own Opinions and Judgments, of their own Parts and Abilities, and these they call *Reason*.

Min. I must needs say this Dr. talks as profoundly as any Learned Divine I ever read in my whole Life. Pray go on with what he says of the other Reasons of our Clergy's falling from the good old Doctrines of the Reformation, as He, and You call them so often.

* Ad contumeliam Cœlestium Verborum pro excusatione habitudinis suæ proumpunt, dicentes in his nihil rationale. nihil esse perfectum, volentes ea quæ à se dicuntur, sola esse erudita, & doctrinæ suæ prudentiâ expolita. Hilar. in Psal. 118.

Diff. I will go on with all my Heart, but You must not be angry with me if I am somewhat long; for when I begin, I know not how to leave off he is so excellent. ' The next Spring of the Miscarriage ' I have been blaming, (*says the Dr.*) is the *Slighting*, and *Undervaluing of Scripture*. There are ' those who reproach Revelation to defend Reason; to make themselves *Arminians*, they are ' forc'd to renounce the plainest Texts in the Bible. ' One would almost guess from some of their ' Sermons that they are of that Cardinal's Mind, ' who thus advised One who had been reading, and ' studying the Epistle to the *Romans*; *Lay aside*, ' saith he, *these Trifles, these Fooleries, for they do* ' *not become a grave Man*. We have some of this ' Gravity amongst us, we have those that have ' very mean Thoughts of this Apostle's Epistles; ' and from their despising the Doctrines contained ' in them we can't but infer; without Breach of ' Charity, that they look upon those Writings as ' very trivial Things. Tho' among the Apostles, ' St. Paul was more enlightned, and had greater ' Discoveries made to him than all the rest, yet, ' behold! he is more despised, and neglected than ' them all. Even those who pretend to be great ' Admirers of Reveal'd Religion, have the least ' Regard to this Great Man of Revelations. This ' Chief and Highest of the Inspired Apostles is ' the lowest and meanest with them. Of all the ' Epistles, his are most slighted and disesteemed. ' There we read, that there is a spiritual Contagion conveyed to us from our first Parents, but ' this is disbelieved, and laugh'd at by many. ' There we find that Christ's Righteousness is ' made ours by Imputation, but this will not gain

' Al-

Assent among some Men. There we are told that there is a special Grace vouchsafed to some, which is denied to others, but this will not be admitted of. There we are informed that Justification is by Faith alone, but believe it who will ; some of our Divines refuse to receive any such Doctrine. There we are plainly instructed about the Nature of Eternal Election ; but this is absolutely denied, and all the Texts that the Apostle hath left to establish and confirm it, are scorn'd and vilify'd. -----

' Yet certainly, as they are Revealed Truths, they call for our Belief, for we are obliged to assent to whatever God hath revealed, because it was revealed in order to our believing it. This was the very Design of penning the sacred Writings, and particularly of the *Apostolical Epistles*, which latter are very much despised of Late. *We should have been never the less Disciples of Christ*, saith Mr. Le Clerc †, *if any of these Epistles had been lost*. And another tells us, that ‡ *the Doctrines of the Christian Faith are not to be sought for in these Epistles* ; for they were not writ designedly, but *occasionally* only, and by the Bye ; which is the very way of disparaging the Epistles of the Apostles that || *Bellarmino* uses : So that hence we may see from whom our late Writers borrow their Methods of vilifying the *Epistles*. But the true Reason of this Practice is because there are some Doctrines in these Epistles which they have no good Opinion of ; yea,

Preacher, Part II. p. 104, 105, 106. * Annot. in 1 Cor. 5.9.

Mr. Lock's Reasonableness of Christianity. † De Verbo non scripto. Lib. 4. c. 10.

' which they oppose and contradict; and such
 ' are these Doctrines that I have spoken of. ---
 ' The Rise of Popery (*says the Dr. **) wa
 ' from this very Thing, their neglecting the Scrip
 ' tures, and forbidding the reading of them, And
 ' this is the Origin of the present Errors which re
 ' lish of Popery. Men frame Notions out of their
 ' own Imaginations and Reasonings, without con
 ' sulting the Inspired Writings. And if this be
 ' blameable in *Papists*, can it be commendable in
 ' *Protestants*? We make a great deal of Work with
 ' the *Romanists* for their denying the Scripture
 ' to be the sole Rule of Faith, and we very vigo
 ' rously attack them on this Account. When we
 ' are confuting them, we think (and we think
 ' rightly) that we baffle their Doctrine of *Tr*
 ' *dition*, by shewing that the *Bible* was given us to
 ' be the only Standard of Belief. Now what *Tr*
 ' *dition* is with the *Papists*, that *Reason* is with
 ' some *Protestants*. The former believe many
 ' Doctrines, though inconsistent with Scripture
 ' for the sake of *Tradition*; the latter embrace
 ' other Doctrines (as repugnant to the Scrip
 ' tures as those) for the sake of *Reason*. But both
 ' of them must needs hold that Scripture is not a
 ' perfect Rule of Faith, for we see that one adds
 ' *Tradition*, and the other *Human Reason* to it.
 ' How little Difference then is there (as to this
 ' Matter) between *Papists* and some *Protestants*.
 ' † Again, there are those who use their ut
 ' most Skill and Art to *obscure* and *perplex* those
 ' Texts of Scripture which relate to the Matters
 ' I have treated of; that thereby we may be dis
 ' courag'd from making use of them, and that we

* Preacher, Part II, p. 107. † Ibid. p. 109, to 113.

may be forced to submit to the Standard of *Humane Reason*. As these Points have some Difficulty in themselves, so they are made much more so by Mens wilfully entangling them. They start Objections and Cavils about the Interpretation of the Words, to beat us off from the plain Sense contained in them. Their Aim is to amaze and puzzle us, that by that Means we may be dissatisfied, and no longer make use of those Texts for our Purpose. But we must not be catch'd thus, we must remember that we deal with Persons that have a Design upon us, and we are to fix this upon our Minds that the Truths of the Scripture, tho' obscure, ought to be embraced by wise and understanding Men before the seeming Clearness and Plainness of Humane Opinions and Assertions. ----- The Scripture is the Voice of God himself; if we attentively and carefully listen to it, we shall hear it interpret itself. The only Rule of Faith is the best Rule of Interpretation. This will certainly lead us to the true and genuine Sense, and confirm us in it, if our Minds be not corrupted with Prejudice and Prepossession; for looking thro' so deceitful an Optic as this, we shall read the Text otherwise than it is. This is frequently done by the Persons I am speaking of, they bring the Scriptures to them, and do not go to the Scriptures. They are of *Socinus's* Mind and Resolution, who profess'd that * *tho' the Satisfaction of Christ were expressly mentioned in the Bible, yet he would not believe it.* So tho' the *Imputation of Christ's Righteousness, Justification by Faith alone, Original Sin, the Eternal Decrees* be plain-

* De Christo Servat. Pars 1. cap. 6.

' ly taught in the New Testament, they refuse to
 ' give their Assent to these Doctrines. Let the
 ' Gospel Writings be never so express in these
 ' Points, yet because they do not comport with
 ' the Principles and Notions which they have
 ' taken up, they give no Credit to them. But
 ' now, if we apply ourselves to Scripture first
 ' and firmly resolve to adhere to that, and then
 ' regulate our Notions by what we find there,
 ' we shall act otherwise. Here therefore we must
 ' be very careful; when we study the Scriptures
 ' and search into the Meaning of them, we must
 ' mind what God himself saith, and not what our
 ' Fancy dictates. * We must look for the Sense
 ' from the Words, and not impose one upon them.
 ' We must bring back the Meaning from the
 ' Text, rather than carry one to it. In short
 ' We must not dare to deny that such and such
 ' Doctrines are contain'd in Scripture, because our
 ' Reasons boggle at them; but we should first
 ' own them to be (as certainly they are) in Scrip-
 ' ture, and then submit our Reasons to them.

' But there is a Generation of Men that will
 ' not admit of this, and therefore tho' they seem
 ' to pay a Reverence to Scripture, and pretend to
 ' be determin'd by it, yet they do what they call
 ' to evade it. We may say of these Men as
 ' Solomon of the first Generation of Men in the
 ' World, *They have sought out many Inventions.*
 ' They are forced to make use of their Wits, to
 ' find Ways how to rid themselves of those Texts
 ' which press so hard upon them; and the Know-

* Optimus Lector est qui dictorum intelligentiam expectat
 dictis potius quam imponat, & retulerit magis quam attulerit. Hilarius
 de Trin. lib. 1.

which they cannot untie, they boldly cut asunder. They set the Bible on the Rack, and do Violence to the Words and Expressions of it by accommodating them to their own conceiv'd Notions. But let them shew the Subtilty of their Wit in any Thing rather than in wresting and perverting the Word of God. And they are to be reminded of this that Tricks and Evasions and Sophistry cannot hold out against the Force of Holy Scripture, Divine Reason, and the Sense and Experience of Good Men. But so it is, tho' we often acquaint them with this, yet they are continually on their Guard, to defend themselves against the Assaults of Truth. And by being so often upon Service, they come to be expert in War; they are always appointed and provided, and they handle their Weapons with great Art and Cunning. But if they would be Free and Ingenuous, and resolve to submit to the Truth and Simplicity of the Gospel, we shall soon see them lay down their Arms: For there would be no need of them.

And briefly, If they would peruse the Bible with a sincere and unfeigned Desire to find the Truth; if they would be perswaded that this is the only Canon of the Christian Faith; if they would look upon the Writings of the Gospel as the Will and Testament of Christ, and lay aside the Codicils and Supplements of Mens Invention; and lastly, If they would be convinc'd that this gives the Bible the Difference from all other Writings, that it contains in it Mysteries to be believed, which are above our Understandings, they would soon change their
Senti-

‘ Sentiments about the Doctrines above mention-
 ‘ ed, and they would come over to us with great
 ‘ Willingness. But the Reason why they dissent
 ‘ from these Articles is because they do not value
 ‘ the Scriptures; they frame a false Idea of these
 ‘ Great Points, because they do not sufficiently
 ‘ prize and esteem this Book. And thus you
 ‘ have seen what are the several Causes of the
 ‘ Degeneracy of Mens Principles in this present
 ‘ Age. I have largely shew’d whence these Cor-
 ‘ ruptions in our Religion have had their Rise,
 ‘ and whence it is that they have gain’d so much
 ‘ Ground.

Min. I am so much ashamed to hear what he says, that my Ears are ready to tingle; He comes so close that I never heard the like; and then all this being said by one of our Divines makes it the more startling: Had it been one of your Teachers, we could have told our People, that he was a Fanatical Preacher; and then all would have blown over in a Moment.

Diff. I believe that to be as true as any Thing, but this Shuffling will not do another Day; when You are called to God’s Judgment-Seat, what Answer will You then give to him?

Min. Pray go on with more Discoveries of this grand Defection as You, and He call it; I promised that I would bear it out.

*Diff. Be pleased to take what he says, which is: ‘ * I am now in the fourth Place to set before You the Danger and Mischief of this Degeneracy, of this not enduring sound Doctrine. The Apostle’s Words are remarkable, 2 Cor. 4. 3. If our Gospel is hid, it is hid to them that*

* Preacher, Part II. p. 113. to 117.

are *lost*. Which is as much as if he had said, The Concealing, and much more the Renouncing of the Christian Doctrine, or any part of it, infers the Loss of Mens Souls. I do not now speak of the Defection or Error, which proceeds from Ignorance and Mistake, or Weakness of the Understanding; but I speak of such Errors relating to the Gospel as proceed from the Depravity of the Will and Affections, such as are guilty of these are pronounced *Lost* by the Apostle; they are in a State of Perdition. And in another Place we hear such severe Language as this; *Tho' We, or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be Accursed,* Gal. 1. 8. This is not like the *Curses* and *Anathema's* of the Church of Rome, which she thunders out against all that embrace not the Articles of the Council of *Trent*, for these will do us no Harm. But the Curse here denounced by the Apostle will stick fast on those on whom it lights, because they deserve it for *preaching another Gospel*; and (as it is explained v. 7.) *pervverting the Gospel of Christ*. Thus we see how pernicious and dangerous this is with Respect to Ourselves.

It is so with Respect to Others, and even to Religion itself: For, 1. It visibly promotes *Scepticism*. 2. It advances the Cause of the *Deist*. 3. It conduces to *Irreligion* and *Atheism*. 4. It tends to a *Dissolute*, and *Wicked* Life.

First, Nothing can be more apparent than this, that the Degeneracy which I have been discoursing of, fosters *Scepticism*; and that both

' both in the Learned and others. When the
 ' former observe that not only *Phylosophical* Sys-
 ' tems and Theories, which have prevail'd a con-
 ' siderable Time, at last wear off, and are laid
 ' aside as mere Fictions, and New Hypotheses
 ' mount the Stage, but that *Theological* Doctrines
 ' and Articles, which came down to us from the
 ' Apostles, and have been received a long time in
 ' the Church, are at Length thrown off, and re-
 ' duc'd as idle and vain Chimera's, doth not
 ' this tempt them to turn *Scepticks in Religion*, as
 ' well as *Phylosophy*? doth not this disettle their
 ' Notions, and stagger their Belief concerning
 ' Divine Matters.

' And when *others* observe the Carriage of the
 ' Preachers and Divines of this Age, that they
 ' vary from the Doctrines of their Predecessors,
 ' that they change their Articles as fast as others,
 ' (and themselves too) do their Fashions; that
 ' what was Good Divinity at the Reformation
 ' and afterwards, hath not been thought to be so
 ' for above these Forty Years; that those of the
 ' Gown are as giddy and wavering as any other
 ' Men; that Churchmen play fast and loose with
 ' Religion; that they are justly chargeable with
 ' Inconstancy and Levity; when this, I say, is
 ' observ'd, may we not surmise the *Sceptical*
 ' Humour and Genius of these Times is nourished
 ' and upheld by it? Doth not this Alteration,
 ' which is made in our Principles, move Men to
 ' think that Opinion bears Sway in Religion as
 ' well as in other Things, that our Belief depends
 ' upon the Impressions made on us by Education,
 ' by Prejudice, by Authority, and the like; and
 ' that Imagination and Custom are the Measures

of Truth and Error ? Thus it is as clear and bright as a Sun-beam, that some among us by *not enduring sound Doctrine*, but changing it for that which is of a different Nature, have promoted *Scepticism* and *Indifferency in Religion* in those who have taken Notice of their Behaviour. And how *dangerous* these are, may be gather'd from this, that they are the Fore-runners of *Apostacy*, for *Scepticism* and this differ as a *Palsy* and a *Lethargy*, in Degrees only, but they have the same Cause.

' *Secondly*, In Others it hath begot and encouraged *Deism*. I say *Deism*, which is the Great and Common Evil that in the Pulpits and in the Press, and in the Discourses of the Clergy is cried out against, and that most justly. But it is a very sad Reflection to dwell upon, that some of these are the Persons who promote and advance this Evil. For what is *Deism* but holding the Existence of a Deity, and owning a Natural Religion, but rejecting all Revelation ? And consequently it appears that we have been gratifying the *Deists*, and even taking their Part, whilst we have been Writing and Preaching against them. We have condemn'd them for their over-valuing of *Natural Religion*, and despising that which is *Reveal'd* ; but at the same Time we have let them see what a mean Esteem we have for the latter, in our renouncing of those Doctrines and Principles of Christianity which depend wholly upon that Revelation which we have in the Writings of the New Testament." Meaning those Doctrines I have mention'd before.

' * What think you? are we not like to atchieve

* Preacher, Part II. p. 122, to 127.

H

' great

great Things against the *Deists* in our Pulpit
 and in our printed Declamations against them
 when we make such Proficiency in *Deism* our
 selves? Let us not deceive and flatter our selves
 God sees us, and the World too, and our own
 Consciences. What rank Nonsense is it to assert
 and defend *Divine Revelation*, and yet to dis-
 own those very Doctrines which are founded
 on it? What a Contradiction is it to pen Dis-
 courses and preach Sermons against those that
 deny Revelation, and yet to oppose the Revealed
 Truths of the Bible? This is the strangest In-
 fatuation imaginable, to maul the *Deists* in eve-
 ry Sermon and Print, and yet to scorn *Divine*
Revelation our selves. Or, would we have the
Deists shew a Reverence to the Scriptures and
 Instituted Religion, when we refuse to do it
 our selves? For shame, either let us forbear
 rallying upon the *Deists*, or let us believe and
 profess the Principles and Doctrines which *Di-*
vine Revelation hath imparted to us, tho' we
 cannot give a Philosophical Account of them.

God hath revealed Himself and his Will to
 us in his Word, and especially we have the In-
 fallible Writings of the Evangelists and Apostles
 to direct us into the Truth, and shall we not be
 guided and directed by them? It is revealed in
 the Divine Oracles that some are chosen out of
 the rest of Mankind to partake of Grace and
 Glory; and shall we refuse to give assent to it?
 It is revealed that all Men are born in Sin, and
 are by Nature Children of Wrath; and shall
 not this be received by us as an undeniable
 Truth? It is a Part of our revealed Religion
 that Faith is the sole Instrument of our Justifi-
 cation;

cation: and can we alledge any Pretence of disbelieving it? We have it discovered and confirmed to us by Revelation that it is not our Personal, but an Imputed Righteousness that constitutes us Righteous in the Esteem of Heaven; and can we think our selves obliged to believe it or not? There is sufficient Evidence from the Scriptures that supernatural Strength is required to Conversion; and can we then excuse our selves from giving Credit to this Truth? No certainly.

‘ If we especially, who are Divines, shall act otherwise, we shall be found to be Dissemblers and Deceivers, and we shall sink our own Credit, as well as that of the Christian Religion. We shall turn moral Philosophers, instead of Evangelical Preachers; and nothing but Natural Religion will go down with us. We shall go no further than the Heathen Ethick will permit us, and it is to be fear’d that the next Age will scarcely tell what Christianity is. You see then there was Reason to enlarge upon this Head, that I might fully represent unto you the *Danger* of revolting from any of the Principles of *Christianity*. This is that which hath half ruined us; and if it proceeds, will perfectly undo us.-----

‘ *Thirdly* then, It is to be feared that the Change of our Principles will be instrumental to the Introducing of *Irreligion* and *Atheism*. For what will Men be apt to think when they see the great Points of *Christianity* alter’d? When they take Notice that *Justification by Faith alone* was a sound Doctrine at the *Reformation*, and a long Time after that, but is not so now? That *Eternal Election*, without the Consideration of *Faith*

or *Works*, was reckon'd an Apostolical Truth
 heretofore, but is now laid aside; and that the
 rest of the Doctrines above-specify'd were re-
 ceiv'd by all the Divines of the Church of *Eng-*
land, but are preached and written against by
 some of them now? I ask You seriously, what
 think You will be the Result of this? Are You
 not sensible that by this shameful Defection the
 Name of *God* and *Religion* will be dishonour'd, and
 Religion will be thought to hang upon the Times,
 and to be a precarious and mutable Thing? ----
 If we change our Doctrines in the Time to come
 proportionably to the Change we have made in
 so short a Time already, we shall soon cashier
 all our Religion, and turn *Christianity* out of
 Doors. And who will pay Respect to our Reli-
 gion, when they see that some of the Preachers
 of this Age are the great Instruments in this Ca-
 tastrophe, and therein forget the Design of their
 Ministry, disregard the Interest and Honour of
Christianity, disparage their High Calling and
 Profession, betray the Truth, prevaricate with
 the Gospel, and give Men Occasion to suspect
 that whilst they cast off *these Articles of Reli-*
gion, their real Intention is to reject all of that
 Name? Thus *Infidelity* and *Atheism* are promoted
 And so *Fourthly* is *Dissolute Living*: For
 what shakes the very Foundations of the Chris-
 tian Faith, and undermines the Ground-work of
Christianity (as the Doctrines opposite to those
 which have been vindicated, certainly do) must
 needs corrupt our Morals. ----- Not that I would
 suggest that Every One must be charged with a
 vicious Life, if he dissents from these Doctrines;
 for I am sensible that Men do not live and act

according to their Principles ; and sometimes even good Principles are not efficacious on the Practice of those that entertain them. But generally it is otherwise ; and the Notions and Sentiments in Divinity which Persons are furnished with, do operate on their Lives and Actions. --- They are *Evangelical Truths* that must make *Evangelical Lives*. When the former decline, the latter do so of Course.

There is too plain an Experiment of this amongst us ; the Growth of Vice hath been proportionable to the Decay of our Principles. It was observed by a hearty Friend and Lover of the Church of *England*, speaking of the Times preceding the late Civil War, that * *They who did recede from their former Principles and Grounds of Doctrine to join with the Arminian Faction, became for the most part more loose in their Lives, and dissolute in their Manners than before, confuting and destroying their newly received Opinion of Free Will by the licentious Courses of their Conversation, which they asserted by Argument and Discourse of Reason against them who opposed the same ; like Men destitute of Grace, which they endeavour to weaken in the Force and Operation thereof upon the Soul of a Sinner.*"

And the like Remark we may make of the Times after the *Restoration*, when the *Arminian System* of Divinity took Place again, we may observe that a loose and profane Way of Living came much in Fashion. Mens Manners and Actions have been careless and disorderly since these Principles have had Footing among us." Now think, the Dr. has open'd a very dark, and dis-

* *England's Faithful Reprover*, p. 135.

mal Scene ; I pray God, that the Clergy may look closely into it.

Min. *I must confess what he says is very cutting, be is very smart upon us indeed.*

Diff. So he is, but I know what he says is too true ; for I have closely look'd into these Things, and find them so to my great Grief ; and I greatly long to see the Clergy come to the good old Doctrines again. I should never have meddled with these Matters, had I not seen the great Necessity of dispersing these Doctrines among the People of these Nations.. The Dr. goes on, and says,
 * And *First*, It is requisite that You be thoroughly sensible and apprehensive of this great Disorder and Mischief which I have been speaking of. This strange *Metamorphosis* is not negligently to be passed by. Such a manifest Change in Religious Sentiments as there is, cannot but affect all sober Minds. It is Occasion of just Grief to consider what Principles of *Christianity* were heretofore received, and how they are cast away now. We may bemoan our selves as the Church of *Jerusalem* did her Condition of Old, *The fine Gold is changed, and the Silver is become Dross.* There hath sprung up a New Generation which takes no Notice of what precious Doctrines their Fathers embraced, and what valuable Truths were maintained and asserted by the Preachers of those Times, namely, from the happy *Reformation* till a long Time after. But instead of those they have introduced others of a base Alloy
 * But certainly it doth concern us to observe this and to mind the remarkable Change that hath been made in the Writings and Sermons of our

late Divines, especially in these last forty Years.
 And then we shall with unspeakable Regret take
 Notice how our Church is forsaken by her own
 Children, and we shall have occasion to make
 use of the Words of the Prophet *Haggai*, *Who*
is left among you that saw this House in her first
Glory, and how do you see it now? Is not this House
in your Eyes, in comparison of it, as nothing? And
there will be Room for this Lamentation, 'Who
is there amongst you that hath taken a Survey of
the House of God as it was in the Days of the Blest
Apostles of Jesus Christ? Who is there amongst
you that hath seen and considered this Holy Temple
in her first Glory? And how do you see it now?
Is it not in comparison of the other, almost as no-
thing? When ye look upon them that have under-
taken the Charge of your Souls, and know how far
these are for the most part grown out of kind, how
few there be that tread the Steps of their Ancient
Predecessors, ye are easily fill'd with Indignation,
easily drawn unto these Complaints wherein the
Difference of present from former Times is be-
wailed, easily perswaded to think of them that lived
to enjoy the Days that now are gone. Surely they
were happy in comparison of us that have succeeded
them. Were not their Bishops Men Unreproveable,
Wise, Righteous, Holy, Temperate, Well-reported
of, even of those who were without? Were not their
Pastors, Guides, and Teachers able and willing to
exhort with wholesome Doctrine, and to reprove
those which gain-said the Truth?" And in a
 more severe Manner * *Mr. Hooker goes on, for*
 they are his Words, tho' I believe the Reader
 did not in the least imagine they were. That

* His second Sermon on part of St. Jude's Epistle.

‘ mild and peaceable Man thus bewail’d the degenerate State of his Times.

‘ But we have much more Reason to bewail that of Ours, and to lay to Heart the shameful Apostacy of some of our Clergy from the Doctrines of their Predecessors, which were also the Doctrines of the holy Apostles and primitive Saints. We may upbraid some of our Teachers themselves, as the Apostle does some of the *Hebrew Christians*, that *they have need that one teach them again which be the first Principles of the Oracles of God*. In brief, he that beholds our Divinity in its modern Dress, cannot but be offended at its strange Transformation; so strange that it gives Occasion for the Wit and Satyr, the Banter and Railery of Atheistical Spirits. The least Thing we can do is to be *Sensible* of this, and to lament it.

‘ *Secondly*, Be perswaded my Brethren, of the Necessity of preaching these Doctrines, which have been rejected by so many.---- * There are those that look upon these Doctrines as wholly *Indifferent*, and therefore advise that nothing should be said of them in the Pulpit. But these Men that talk thus, have either read the Scripture, or they have not: if they have not, it is to be presumed that they have little regard to those sacred Writings, and look upon *them* as indifferent, as well as these Points; and perhaps they reckon all as such. -----

‘ † There are Others of our Order that refuse to discourse to the People on any of these Points, because they carry some *Difficulty* with them, and they pretend that they are loth to perplex

* Preacher, Part 2. p. 134. † Ibid. p. 135.

their Hearers Minds. But this is a mere Pre-
 tence, for on the same Account some of the Ar-
 ticles of our Religion, which they themselves
 own necessary to be taught, are to be laid aside;
 as the Doctrine of the *Trinity*, the *Incarnation*
of the Son of God, &c. Therefore it is evident
 that the *Eternal Decrees*, and the other Truths
 so often mentioned ought to be preached, tho'
 they be difficult. This must not deter us from
 delivering what is Truth, and what is adjusted
 to the Word of God. -----

* *Tbirdly*, You remember that it is the End
 and Design of our Preaching to *Edify*. And
 this is it which I desire you to think of seriously.
 The Apostle tells us, that *He that prophesieth*
(i. e. he that preacheth) speaks to *Men to Edi-*
fication, 1 Cor. 14. 3. And we are informed by
 the same Apostle, that *Pastors and Teachers* were
given for the edifying of the Body of Christ, Eph.
 4. 11. As we must *build up ourselves* (Jude 20.)
 so it is the End of the Ministry to *build up Men*
in their most holy Faith. And they must be *built*
on the Foundation of the Apostles and Prophets,
Jesus Christ himself being the chief Corner-stone,
 Eph. 2. 20. Whence we may soon put an End
 to the Controversy about *Edifying* or *Profiting*
by Preaching, which hath been much debated of
 late; we may easily know what Preachers *edi-*
fy most, for 'tis but asking the Question, whe-
 ther they *build up Men in their most holy Faith*;
 whether the Building be upon the *Apostolical*
Foundation, to which Christ the Head-stone be-
 longs; whether they preach such Doctrines as
 advance the Knowledge and Belief of the im-

' portant Truths of the Gospel, and Growth
 ' all Divine Graces. One of the Bishops of our
 ' Church tells us, that * *Sermon is then profitable*
 ' *when it informs the Mind and Judgment aright*
 ' *in Divine Truth.* This is the first Thing re-
 ' quisite to a profitable and edifying Sermon. And
 ' consequently 'tis impossible to edify by a Preacher
 ' who forsakes the old Doctrines of *Christianity*
 ' and affects New Schemes and Models of it, un-
 ' known to the Penmen of the Scripture.

' I appeal to those that are judicious Hearers
 ' is he a *Profitable Preacher* that would have You
 ' believe that those who are in a State of Grace,
 ' and by *Adoption* are made *the Sons of God*, yet
 ' may so apostatize as to be the Children of the
 ' Devil? Do You call him an *Edifying Preacher*
 ' who labours to perswade You that the Almighty
 ' Power of God is not exercised in the Conver-
 ' sion of Sinners, but every Man hath a Free Will
 ' and Power to repent and believe; and that his
 ' Conversion is owing to the Self-determining
 ' Power of his Will? Can You *Profit* by that
 ' Preacher who tells You that Concupiscence, or
 ' the Inclination to Sin is not Faulty and Crimi-
 ' nal, and that Undue Lusts and Desires are no
 ' Sin? Are You *built up* in the Faith when You
 ' are told that God's choosing of Persons to Life
 ' and Salvation depends upon the Foresight of
 ' their Obedience and good Works; when You
 ' are told that good Works are an Ingredient in
 ' your Justification, as well as Faith; when You
 ' are told that Christ's Righteousness is no more
 ' imputed to us than our Sins are to him, that is,
 ' not at all; when You are told that Christ hath

* Bp Patrick's Discourse of Profiting by Sermons.

paid a Ransom for every individual Person in the World in Order to their Salvation, and yet it is possible, by reason of Man's Free Will and Choice, that not one of them shall be saved ; when You are told that tho' God's special Grace be Omnipotent, and is accompanied with a real and sincere Intention to convert Persons, yet it may be resisted and defeated ? This is not *building up*, but pulling down ; this is not rearing the Walls of the spiritual Edifice, but it is razing the very Foundations of it. Therefore I say to You, my Brethren, be desirous to teach these, and all other Doctrines that are *Edifying*. And it should be very pleasing to You to observe, that your People *value* and *esteem* such Preaching, and they have a *Desire* and *Longing* after it : For this certainly is one comfortable Sign and Evidence of their being regenerated, and renewed by the Holy Ghost.

Fourthly, By way of further Inference, seeing it hath been made evident in some of the foregoing Particulars that the Over-valuing of *Reason*, and the little Deference given to the *Scriptures* are great Causes of the present Corruption of Doctrines in this Age, it follows that You should not, and my earnest Request to You is, that You would not over-magnify *Humane Reason*, that You would set a very high Value on the *Scriptures*. First, be prevailed with not to over-magnify and extol *Humane Reason*. Make not this an Umpire in super-natural Things ; do not presume to concert and adjust divine Matters by this. In judging concerning these there is no Occasion for the Quirks and Subtilties of *Logick*. The Articles we treat of are not fetch'd

' from Philosophy, or from Humane Authority
 ' or from the common Notions and Maxims of
 ' Mankind ; wherefore let us not renounce the
 ' Doctrines of *Christianity* because they interfere
 ' with these. Let us not turn *Infidels*, that we may
 ' be thought to be *Men of Reason*. Yea, let us
 ' remember this, that they who talk most of the
 ' Reason, and value themselves upon it, have no
 ' greater Share in it than the rest of their Neigh-
 ' bours. The Opposers of the foresaid Doctrines
 ' have not true Reason on their Side, but are bold
 ' and confident, and assume to themselves the
 ' Name of *Reasoners*, whilst they deal rather in
 ' plausible Harangues, than well-grounded Argu-
 ' ments. A Man of truly-rational, and well-
 ' Thoughts will consider that God and his Ways
 ' are infinitely above the shallow Apprehension
 ' of mortal Men ; that the natural Wisdom of
 ' Man cannot reach these divine Secrets, because
 ' they depend wholly on God's Sovereign Will
 ' and Pleasure ; that Reason cannot discover its
 ' self more than in submitting to Things above
 ' Reason ; in brief, that Reason ought to do Obe-
 ' dience to *Faith*, and the Wit of Man stoop to
 ' the Wisdom of God revealed in the *Holy Scrip-
 ' tures*

' And that is the other Thing which I heartily
 ' recommend to You, highly prize the *Sacred
 ' Writings*, and be directed by them ; and then
 ' You will value these Doctrines which have their
 ' Foundation in this Inspired Volume. Because
 ' Reason is short and deficient, we have the Scrip-
 ' tures given us to supply that Defect ; and they
 ' will supply it effectually, if we impartially con-
 ' sult them. In Order to our successful making

use of them, we ought to remember this, that the Design of the Holy Scriptures is to depress the Power of Man, and to advance the Divine Grace, and the Absoluteness and Uncontroulableness of God's sovereign Will. I appeal to any One that hath seriously read the Bible over, especially the New Testament, whether the whole Strain and Tenor of it do not tend to this. And now this Key will happily open, and let You into all the Secrets and Mysteries of the Bible, that have any Reference to the Salvation of Mankind; or the Manner and Means of it. You will find the Truth and Benefit of what I say: You will in a short time be convinced that the Doctrines of the Gospel are so framed that they directly contribute to Humility and Self-denial, and to the exalting of God's Greatness and Sovereignty." The Dr. goes on, and says,

* One of the Ancients speaks admirably to this Purpose: † *We may not, saith he, indulge any Doctrine of our own Heads, nor admit of such that any others have brought in of their own Heads. We have the Apostles of our Lord for our Authors, who chose nothing of their own Heads, to impose upon us; but faithfully deliver'd that Doctrine which they had received of Christ. Therefore if an Angel from Heaven should preach any other Gospel, he is to be accursed by us.* So this

* Preacher, Part II. p. 152, to 155.

† Nobis nihil licet ex nostro arbitrio indulgere, sed nec eligere quod aliquis de arbitrio suo induxerit. Apostolos Domini habemus Autores, qui nec ipsi quicquam de suo arbitrio, quod inducerent, elegerunt; sed acceptum à Christo disciplinam fideliter nationibus assignarunt. Itaq; si Angelos de Coelo aliter evangelizaveris, anathema diceretur à nobis. Tertul. de Præscript. Hæretic.

‘ Learned

' Learned Father. And there is good Ground for
 ' what he saith, for what is to be preached to
 ' Mankind is not founded on the fallible Reasons
 ' of Men, but on the divine Testimony which
 ' cannot fail us. If You turn over, and diligent-
 ' ly peruse the Writings of the most renowned
 ' Moralists, You will not find a Syllable of it
 ' there. You hear nothing like this from *Socra-*
 ' *tes* or *Plato*, from *Aristotle* or *Zeno*, from *An-*
 ' *toninus* or *Seneca*; no, nor from *Confucius*. None
 ' of the Philosophical or Witty Men have disco-
 ' ver'd these Things to us. No: It is *JESUS*
 ' alone that is our Instructor; and therefore your
 ' Esteem for these Doctrines should be very fin-
 ' gular, and your Care to retain them should be
 ' very great.

' And as to those particular Doctrines which I
 ' have recommended, I humbly beg of my Bre-
 ' thren that they would judge of them according
 ' to *Scripture*. And of every One of my Readers
 ' I request this Favour, that they would be plea-
 ' sed to comply with my Desire, so far as briefly
 ' to set down in Writing these five Doctrines, and
 ' lay them before them, and then take the *Apo-*
 ' *stolical Epistles* into their Hands; and, having
 ' first put up their Prayers to God to enlighten
 ' their Minds, and give a right Understanding of
 ' these divine Things, begin to read them with
 ' Attentiveness and Seriousness. And before they
 ' have gone thro' the first Epistle, namely, that
 ' to the *Romans*, I question not but they will find
 ' all these Doctrines plainly asserted. And let
 ' them then proceed to the other Epistles, and at-
 ' tend to the Doctrinal Part of them, and they
 ' will acknowledge that nothing is more plain and

evident there. I importunately entreat the Reader to make this Experiment, and I doubt not of the Success by the divine Goodness.

‘ In the *Fifth* Place, Let me beg of You, my Brethren, to bear it in your Minds that these are the Faith and Doctrine of the Church of *England*. And this Consideration, I hope, will prevail with You, tho’ none of the rest should. The Doctrines of the *Decrees*, of *Original Sin*, of *Justification by Faith alone*, of the *Imputation of Christ’s Righteousness*, of the *Necessity of supernatural Grace*, are plainly delivered in the *Articles*, *Liturgy*, and *Homilies* of our Church, and in the Writings of her Bishops and most Eminent Church-men, and heretofore of her whole Clergy. It is not the Church of *England*, but only a Party of Men (unhappily the greatest Part) that espouses the contrary Doctrines; and yet as the *Jews* of Old cried *The Temple, the Temple*; so these Men talk of the *Church, the Church of England*, tho’ at the same time they vilify her Doctrines. These Persons should be reminded that to be of the *Church of England*, is not only to observe her Rites and Discipline, but to own her Articles. It is not sufficient that they are liberal and free in their Professions of honouring our Church, if they forget to give Proof of the Reality of it by asserting her Pure Doctrines. What is the meaning of this, to stile our selves *Sons of the Church of England*, and yet to disown *our Mother* speaking in the Articles and Homilies, and to slight and dishonour our Arch-bishops and Bishops, and the rest of the Clergy, who faithfully adhered to her Principles? It is an unsufferable

‘ ble

' ble Boldness to usurp the Name of *Churchmen*,
 ' yea, and to permit none to bear that Name but
 ' themselves, and yet at the same time to live
 ' in an open Detestation of some of the *Doctrines*
 ' of the *Church*. This is to abuse the *best Church*
 ' in the *World*, and to shape it into what Form
 ' they fancy most. Those Men frame a Church
 ' out of their own Conceits, and then tell us that
 ' it is the *Church of England*. And if you will not
 ' hold as they hold, you are no *Sons of the Church*.
 ' A most gross and unpardonable Affront to Her
 ' And those good Prelates, who laid their Hands on
 ' these Men, may for ever repent of that Imposi-
 ' tion." Now You have heard what one of the
 greatest of your Divines has said; what do You
 think of it? Pray be sincere in what You say.

Min. *I must be plain, I am so surprized at what*
he says, that I shall not recover myself for a good
While; but yet I have something of an Inclination
to bear the last Charge of our Designs of going over
in a great Part to the Church of Rome.

Diff. I am glad there is something sticks to
 You of what this Great Man of God has said.
 I hope, You will be so fully convinced, as to
 preach up, and maintain these good old Doctrines
 of the Orthodox Church of *England*.

Min. *I am but One, and was I to be singular,*
should then be marked by my Brethren for a self
conceited Man; and if my People get it by the Ears,
they will treat me with the utmost Contempt.

Diff. I see where the Matter sticks: I fear You
 love the Praise of Men more than You desire to
 advance the Glory of God; for this seems to be
 the greatest Obstacle in your Way: And I fear
 is so with hundreds more in your Church, and

over the Earth, where the *Love of this World* has taken deep Root in the Hearts of Teachers; for they are preaching up that Doctrine which suits the Taste of great Men in Church and State, from whom they expect Applause and Preferment : Which exactly agrees with the Sentiments of a great modern Divine, who says, *We of the Calvinistical Opinion are ready to compare Notes and Number with them* ; and makes this just Remark, that the *Doctrine of Grace* hath never run among Rakes and Debauchees ; whereas it is well known the opposite to it has been, and is embraced by such. Now what do You think of this Matter ?

Min. *I must confess we can see but little Effect among us, notwithstanding most of our Sermons are Exhortations ; but we cannot help that : We see by awful Experience, that the Sabbath-day was never so much profaned as now ; nor did Swearing, and all other Vices ever reign with greater Boldness : I think they are worse and worse.*

Diff. I must be plain with You, as I have been all along : Your Exhortations come but to little Effect, nor ever will till God of his great Mercy, and Free Grace, works a saving Change in their Hearts ; This brings to my Mind some Verses of an *Elegy* upon an Excellent Divine, setting forth the Doctrine he preach'd :

*Nor would He set dead Sinners to a Task,
They had no Strength to do, nor Skill to ask ;
But bid them lie at Wisdom's Gates till they
Had God the Spirit to direct their Way ;
And told them 'twas no Error, but 'was Fact,
That Men must be alive before they act.*

K

What

What I bring this for is to shew You, that except the Work of Regeneration goes on among You there will no great Good be done.

Min. You are very tart upon us, but I desire You would show one Thing before we part; and that is how we of the Clergy came to barter our old Orthodox Principles for those of Arminianism.

Diff. I will be as good as my Word, but pray adhere to it very closely; for it opens such a dark Scene, that it would make my Ears to tingle, and Heart to ach, was I one of the *Arminian* Clergy and made truly sensible of so great a Revolt, and yet a Subscriber to those very Articles that are truly *Calvinistical*: And therefore pray observe what the Dr. says on this Subject as follows.

* I know there is a great Cry among some Men of late that *the Church is in Danger*, that *it is Falling*, that *its Ruin and Destruction are approaching*. And I say so too, but not as these Men understand it: My Meaning is that our Church is in great Jeopardy by Reason of this late *Degeneracy of her Doctrines*. The Orthodox Faith of the Church of *England* is dishonoured, its legally establish'd Articles are violated. But those very Men that make that Outcry about the *Church's Falling*, are the Authors of this *Rejection* and this *Disregard*. They are those Men that *renounce the Articles and Determinations of our Church*, and thereby she is presently endanger'd, and her Ruine seems not to be far off. But in the Sense that they mean it (*if they have any Sense*) it is a false Alarm and a groundless Fear, and the Danger which they talk of is Imaginary.

But if they be heartily and sincerely desirous

that the Church of *England* should be taken care of, and that its *Downfal* should be prevented (which is the Wish and Prayer of all Good and Wise Men) then they should be solicitous that Care may be taken that the Governours and Rulers of the Church discharge their Office Faithfully, that they spend their Revenues in that Way that is Honourable and Charitable, and serviceable to the Church; that they be not tainted with Nepotism, or with Simony, that their Officers and Servants do not squeeze and oppress the *Poor Clergy*, and that they do not bear themselves superciliously or irreverently towards the rest: That they shew their Dislike of Pluralists and Non Residents: That they advance not those to the Ministry who are Strangers to true Religion, and the Design of *Christianity*. To take Care of the *Church* is not only to look after and secure the Glebe and the Tithes, the Profits and Revenues, which is necessary to be done, but to see the *Clergy* preach *Sound Doctrine*, and lead *Holy Lives*: To see that *fit Labourers be placed in the Lord's Vineyard*, and that they behave themselves as the *Embassadors of Christ*: To see that Godly Discipline be restored, and Profaneness and Impiety severely check'd: To see that the Worship of God be maintain'd in its Purity: To see that the Sacraments be reverently administred, that none be admitted to the *Lord's Supper* but such whose Lives and Conversations declare their Fitness.

' This is to take *Care of the Church*, this is to secure it from *Falling*, this is to study its *Welfare and Happiness*. All besides this, which is

' talk'd of with a *loud Cry* for the *Church* of
 ' *England*, is meer Noise and Babble. And who
 ' would listen to those who talk so loud of the
 ' Languishing and even Dying Condition of the
 ' Church of *England*, merely because the Queen
 ' will not knock all the Dissenters on the Head,
 ' and because some of the Bishops were not satisf-
 ' fied about the passing the Bill against *Occasional*
 ' *Conformity* in the late Juncture? This *Clamour*
 ' is made *use of* only as a *Blind*, whilst another
 ' Design is carried on, which is really to destroy
 ' the Church of *England*, and the *Protestant* Re-
 ' ligion. For this we must conclude upon, on
 ' deliberate Thoughts, that the Church of *Eng-*
 ' *land* is not capable of being supported but in
 ' that Way which I have briefly mentioned
 ' Those that talk of *setting up the Church* by any
 ' *other Methods*, are the *Persons* that will ruine it.
 ' They may bestow upon themselves the Title of
 ' *Churchmen*, but that doth not render their Cause
 ' the better. There were *Hereticks* that call'd
 ' themselves *Apostolicks*. And none make greater
 ' Cry for the *Church* than the *Romanists*. These
 ' Men will erect the *Church* as those that pretend
 ' to build the *Temple* with *Nebemiah*, and took
 ' it very ill that he would not admit of them
 ' whose Design was yet to *binder* and *obstruct* the
 ' rearing of that Building. These are for the
 ' *Church* as the *Jewish Zealots* afterwards were
 ' for theirs, and stikled very warmly for it, and
 ' yet they were the Men (as the *Jewish* Histo-
 ' rian acquaints us) that procured its Destruction
 ' One that wore a Miter, and is own'd by all
 ' the Learned World to have deserved it, was

† Epiphan. adv. Hæres. l. 2. Tom. 1.

pleased to say on such an Occasion as this. *
If Phaetons drive the Chariot of the Sun, the World will be soon on Fire. I mean those in the Church whose Brains like the Unicorns, run out into the Length of the Horn, such who have more Fury than Zeal, and yet more Zeal than Knowledge or Moderation. It is for the Safety and Interest of our Church to understand the Aim of these Men, and to remember that it was the attempting to set the Church (as well as the State) too high, that was the Cause of its Fall in King Charles the First's Reign. It cannot be denied that they were Churchmen and Conformists that helped to pull it down, when they saw that it exalted it self too furiously, and began to make some Approaches to High Church, that upon the Seven Hills. And this reminds me of the next Particular which I am to commend to the serious Consideration of my Brethren.

Sixthly, Let it be thought of that by the disowning those Doctrines which I have so often recited, we not only abandon our *Own Church*, but we go over in part to that of *Rome*; or at least, we shew our Inclination and Good Will to that Church. I touched upon this before, in my *Preface to the former Part of the Preacher*, but now I will enlarge upon it. We must know then that there was for many Years a Design carried on to make an Alteration in the Religion profess'd in *England*, and to change our *Protestant* Principles into those of *Rome*. However the two Princes were inclined of themselves (which I shall not now

' debate) it is certain that they were Influence
 ' by those who were not so well affected to the
 ' *Protestant* Cause as they ought to have been
 ' And the latter of them was in danger of receiv
 ' ing the pernicious Tincture from her who lay
 ' in his Bosom. In his Reign it is too manifest
 ' that the Chief Minister, who was permitted
 ' to act in the *Affairs of the Church* (not to say
 ' of the State) without control, gave evident
 ' signs of his Inclination to the *Superstitious and*
 ' *Corrupt Doctrines of Rome*. * He very much
 ' and often opposed the *Pope's* being called *Ant*
 ' *christ*, and was very angry with those that applied
 ' that Epithet to him. But he was pleased to ac
 ' cept himself of that *Pontif's* Titles, for the same
 ' Author tells us, that the University of Oxford
 ' many Letters and Addresses to him called him
 ' *His Holiness*, and *Most Holy Father*.

' What can hinder us from giving Credit
 ' what the Pious Bishop Hall saith of him, *De*
 ' *cad.* 3. *Epist.* 5. wherein he expostulates with
 ' him for his *Unsettledness in Religion*, and tells
 ' him that *to Day he is in the Tents of the Roma*
 ' *nists, To morrow in Ours, the next Day betwee*
 ' *both, against both*; and a great deal more
 ' free and plain Language there is there to the
 ' same Purpose. Nor can we think that so Mil
 ' and Charitable Man as Bishop Hall was, would
 ' have given him this Character unless he had
 ' deserved it.

' After the Testimony of one of his own Order
 ' I might produce what † a Foreign Histori

* Dr. Heylins Life of Archbishop Laud, Book 4. page 306, 406. † B. 4. p. 316.

† Histoire du Regne de Louis 13. par Mic. le Vassor.

faith of him, that not content to repair a disfigured Image of Christ Crucified, he ordered to be painted afresh that of God the Father, in the shape of an Old Man. And other Things are mentioned by him which argue that Prelate's Good Will to Rome.

' What King James, who had a very great Insight into Men, thought of him betimes, we may gather from what he said when some solicited him to bestow the Bishoprick of St. David's on him, † [I keep Land back, saith he, from all Places of Rule and Authority, because I find he hath a restless Spirit, and cannot see when Matters are well, but loves to toss and change, to bring Things to a Pitch of Reformation floating in his Brain.] And it appear'd afterward what that Reformation was which he was then contriving, namely, a new Modeling the Church of England, and accommodating it to that of Rome. In my Judgment there is enough in Dr. Heylin's Account of this Archbishop's Life to prove him to be affected to Popery, tho' that Writer designed to clear him of it. But an impartial Eye may plainly perceive that there are many Instances mentioned by him (and he was not only the Archbishop's Chaplain, but his intimate Friend, and therefore was well acquainted with the Particulars he sets down) which are undeniable Proofs of his tendency to Rome.

' If he and his Friends did not really design to bring in the Roman Religion, yet this must be said that they did all they could to beget that

† Bishop Hacker's Life of Archbishop William. Par. 1. 64.

' Suspicion in the Minds of the People; for the
 ' multiply'd Ceremonies, and were every Day aug-
 ' menting the outward Gaiety, Grandeur, and
 ' Splendor of the Publick Worship, therein imi-
 ' tating the Church of *Rome*, and (as they them-
 ' selves confess'd) endeavouring to gratify her
 ' Mr. *Chillingworth*, in his Preface to the Author
 ' of *Charity maintain'd*, lets us know that the
 ' Governors of the Church at that Time did
 ' more than formerly promote Ceremonies and
 ' outward State and Pomp in the Worship of God
 ' out of a *Perswasion and Desire that Papists might*
 ' *be won over to us the sooner by the removing of the*
 ' *Scandal out of the Way* (that is, *the too much sim-*
 ' *plicity in the publick Service of God mentioned*
 ' *before*) and out of a holy Jealousy that the weaker
 ' Sort of Protestants might be easier seduced to them
 ' by the Magnificence and Pomp of their Church
 ' Service, in Case it (that is the foresaid Scan-
 ' dal) were not removed. Here we plainly see
 ' what the Archbishop and his Party were driving
 ' at, for Mr. *Chillingworth* knew very well his
 ' God-father's Mind, and here he is so honest
 ' to tell it to the World. But he most shame-
 ' fully prevaricates when he suggests that the Cause
 ' of the weaker Protestants was consulted, and
 ' that that was one Reason why the Governors
 ' of the Church brought State and Pomp into the
 ' Divine Worship; as if, because some silly super-
 ' stitious People were taken with the *Papist* Rites
 ' and Ceremonies, this were a sufficient Reason
 ' for the Governors of the Church to fetch them
 ' in as fast as they could.

' But Mr. *Chillingworth*, as conscious of his
 ' false Suggestion, soon quits this Reason, and
 ' sticks

sticks to that which he had mentioned before ; namely, the Design of *winning the Papists over to us* ; and the Method that was taken in Order to it was vehemently to urge the *Ceremonies*, and to *add* to them, instead of countenancing the plain and simple Way of worshipping God ; and they laid the great Stress of Religion on the former of these. In the next Paragraph but one he acknowledges that the Names of the *Priests* and *Altars* were resumed, and more commonly used than of late for this very Reason, that *our Inconformity with the Church of Rome* might not be objected to us. We see now to what End *Conformity* was so earnestly press'd in those Days, namely, to make us of the Church of *England* conformable to *Rome*. This is is down-right Dealing, and plainly proves what I am offering ; and so do many other Things which I will now briefly recount.

In this Archbishop's Ecclesiastical Reign the *Pulpits* and *Schools* were taught to make a near Approach to the *Roman* Doctrines ; and his *Liturgy* which he sent to *Scotland* smelt of the *Roman Service*. When he had the Ascendant in the Church he made the *Press* (as well as the *Pulpits*) speak favourably of these ; for in those Books which were brought to be licens'd, all Passages that might be offensive to the *Papists* were expunged : But those Books that favoured the *Papish* Points, yea, some that expressly maintained them were licens'd and authorized, and the Authors of those Writings were encouraged and preferred. The Re-establishing of the Doctrine of *Praying for the Dead* was endeavour'd ; and many Church-men (as Dr. *Heylin* owns in

his Introduction to Archbishop *Laud's* Life held the *Real and Corporal Presence of the Natural Body of Christ in the Eucharist*. And if *Ar* *ricular Confession* was approved of, and was to be brought into the Church, the same Writer tells us that * *It is no more than what the Liturgy commends, and what the Canons have provided for*. But it is rather to be thought, that this and the other Innovations were in Compliance with *Popery*. And it was confess'd by themselves that *Sports and Revels on the Lord's Day* were enjoined on purpose to *please the Papists, and to draw them to our Church*. And in short, out of the implacable Hatred they had entertained against the *Puritans*, they resolved and design'd to bring all their Power and Interest by strengthening the Hands of the *Roman Catholics*, and by bringing in one Extream to expel another, as they reckon'd it to be.

I do not say that there was a down-right Design to introduce *All the Roman Religion*; at once. They were too wise to attempt that which would be so much against their Interest, that which in Probability might bring in new reigners to borrow their Bishopricks of the Pope and other Ecclesiastical Preferments: For the Pope would pretend to have these in his Disposal and would be desirous that his *Italians* should be served first, as in the Days of *Yore*. Therefore my Lord *Faulkland* said rightly that the *Popes* laboured to bring in an English, not a Roman *Popery*. They knew that the Doctrine of *Pope's Supremacy* was dangerous, and some of these Doctrines which are Parts of the *Roman Religion*.

* Archbishop *Laud's* Life, B. 4. P. 415.

gion were not for their Turn, because they are not well consistent with the *English* Constitution and Monarchy; nor do they suit with their own Profit and Advantage; and therefore they were not for a *Total* Conformity with *Rome*, but rather opposed it.

‘ This solves all that was said and pleaded by the Archbishop concerning his hindring some Persons from embracing the *Roman* Religion, and his reducing others, of which several Instances were produced by him at his Trial. This takes off that seeming and plausible Objection which might be raised against what I have said, for he was not eager of any Bodies going over to the Church of *Rome* till she in some Part was come over to us, and the Terms on both Sides were settled and adjusted.

‘ And this gives an Account of this Prelate’s publishing (after a long time) his *Conference* with *Fisher* the Jesuite, and writing against the *Popish* Doctrines. If we remember that the Learned *Grotius* in his Book of *Christ’s Satisfaction* runs counter to the *Socinians*, and yet afterwards in his *Annotations* on the *Epistles* favoured this and other *Racovian* Points; if we remember that he made shew of the *Protestant* Religion, and yet discovers himself to be a Well-willer to the Church of *Rome* in his *Discussio Apolegetici Rivetiani*, where he openly professes his Approbation of the *Roman* Religion, and propounds Terms of Reconciliation. I say, if we remember these Things, we shall not wonder at the Archbishop’s Conduct. He might at first be persuaded that some of the *Popish* Points were erroneous and false, but perhaps this Persuasion lasted not

' long; or he disputed *pro forma* only. We know
 ' that *Mountague* writ against some Things in *Pop-*
 ' *pery*, and yet his other Writings smelt rankly of
 ' it. I do not imagine that the Archbishop and
 ' his Partisans approved of every Thing in the Ro-
 ' man Church, and that they intended to fetch in
 ' *Papacy* in the Lump and Gross, but yet they were
 ' strongly inclin'd to it, notwithstanding this
 ' Some in their Doctrines and in several Points of
 ' Practice may keep at a great Distance from the
 ' *Papists*, and yet have Affinity with *Popery*. We
 ' grant this in the *Quakers*, who are very different
 ' from the *Roman Catholicks* in most Things, and
 ' cry out against them; and yet we are not back-
 ' ward to believe and declare that they came from
 ' and tend to *Popery*.

' From Mr. *Thorndike's* Writings it is clear that
 ' a Man may appear against several Things that
 ' are held and practised by the Church of Rome
 ' and yet he himself hold and approve of many
 ' *Popish* Doctrines. We see that he speaks of *Tradition*
 ' much after the Rate that the *Papists* do
 ' and he allows of *Prayer for the Dead*, the Cer-
 ' *poral Presence of Christ* in the Sacrament, *Auricu-*
 ' *lar Confession*, *Extreme Unction*. He asserts the
 ' Eucharist to be a *proper Sacrifice*, and he speaks
 ' favourably of *Images* in Churches, of the *Re-*
 ' *liques of Saints*, and of the Order of *Monks*; but
 ' yet he will not admit of the *Pope's Supremacy*,
 ' of his *Infallibility*, of *Purgatory*, of *Praying to*
 ' *Saints*, and some other Doctrines held by the
 ' Church of Rome, and he professes himself to be
 ' of the Communion of the Church of England.
 ' So the Archbishop and his Friends did not take up
 ' *Popery* by Wholesale; they pick'd out of it what
 ' they

they pleas'd, and laid the rest aside, at least till there was a more fitting Opportunity.

' And this gives us the true Account of the Answer which the Archbishop return'd to the Person who once and again came to him with the Offer of a Cardinal's Cap, * *He would not, he told him, accept the Offer till Rome were otherwise than it was.* That is, he expected that Rome, to gain the Church of *England* to her, would submit to certain Terms, and then we should be ready to run into her Embraces, and then a Red Hat might be accepted of with Safety.

' Now, that there were certain *Overtures* and *Terms* on Foot at that Time, and that a *Reconciliation* between the Church of *Rome* and ours was in Agitation, I apprehend is very plain. For they did not deny this themselves, but professed it to be their Desire and Aim to join the Church of *England* and that of *Rome*. ' *If the Papists would be content, saith * One of them, to wave their last four hundred Years Determinations, or not obtrude them upon Others; if they would rest satisfy'd with their Old Patriarchal Power and Primacy of Order, much Good might be expected, ----- and we might yet in Time hope to see an Union, &c.* And at another Time he hath these Words †, *Were the Pope's Supremacy of Power reduced to a Supremacy of Order, and the Patriarch of Rome content to be in the Universal Church what the Primate of Ireland is in that National One, were there so much Modesty as to own themselves to be fallible, Christians might*

* Dr. Heylin's Life of the Archbishop, B. 4. p. 253.

† Bishop Bramhal's Epistle to Mr. Militiere.

‡ His Life writ by the Bishop of *Limerick*.

' in some time say their Prayers together, and dis-
 ' ferent Opinions in smaller Matters would rather
 ' tend to the Beauty and Harmony of the Church
 ' by exercising our Charity and mutual Toleration
 ' than become Matters of Schism and Separation.
 ' It seems Supremacy and Infallibility were the
 ' only Obstacles of an Union between Rome and
 ' us. All the other Things are look'd upon as
 ' Opinions in smaller Matters. And the Bishop
 ' of Lymerick (who writ Bishop Bramhall's Life)
 ' adds that these Opinions and Articles are such
 ' that Protestants might for Peace-sake acquiesce
 ' in them. We see that Peace and Toleration are
 ' allow'd of, when the Popish Points are talk'd
 ' of, but no such Thing must be granted to Pro-
 ' testant Dissenters.

' And Heylin is to be commended for his plain
 ' and open Dealing ; he expressly owns the Design
 ' of a *Reconciliation with Rome*, and that in Or-
 ' der to it the Archbishop of *Canterbury* prepared
 ' the Way by all that he did. * *What Encou-*
 ' *agement had the Papists*, saith this Writer, for
 ' resorting to our Congregations, when they should
 ' bear the Pope defamed, whom they behold with Re-
 ' verence as their Common Father ; their Ceremonies
 ' to be counted *Antichristian*, their Mass idolatrous ?
 ' These Rubs were first to be removed, before they
 ' have any Thoughts of uniting to us. And for the
 ' Removing of these Rubs, the Archbishop fell upon
 ' the Courses before-mentioned. This Author had
 ' said before, that † *The greatest Part of the Con-*
 ' *troversies between us and the Church of Rome*
 ' *not being in any essential Points of the Christian*
 ' *Religion*, I look upon it (saith he) as a most pious

* Heylin's Life of the Archbishop. B. 4. p. 417. † Ib. 415.

Work to endeavour an Atonement. And again he tells us that in the Controversies between the Church of Rome and us, * *It is no difficult Matter to atone the Differences, if the managing of them were committed to moderate and prudent Men.*

‘ And he looked upon the Archbishop to be of that Number, and represents him every where as a Friend to the *Roman Church*, and endeavouring to procure a Friendship and Agreement between that and the Church of *England*. He owns his † *Compliances with the Church of Rome*, and tells us ‡ *He shewed Favours to those of the Catholick Party*; and from many Passages related by him in the *Life* of that Prelate it is evident, that he not only shewed himself favourable and kind to those that were actually *Papists*, but to all those of our Church whom he found enclined to their Principles; at the same Time exercising a very great Severity upon those that publicly expressed an Aversion to them.

‘ It is true, we cannot pronounce him a through *Papist*, because he had not formally renounced the Church of *England*; but neither can we account him a *Protestant*, because he shewed his Good Will to *Popery* in so palpable a Manner. A Learned and Religious Man, who was afterward one of the Fathers of our Church, determined the Case rightly when he said concerning the Men of *Laud's* Faction, that || *they kept themselves so near the Brink, that upon Occasion they could step over to the Papists.*

And indeed some of the *High Churchmen* step

* Heylin's *Life of the Archbishop*. B. 4. p. 39. † *Ib.* p. 408.
‡ *Ib.* p. 411. || Dr. Rob. Abbot in his Sermon at Oxford.

' in some time say their Prayers together, and dif-
 ' ferent Opinions in smaller Matters would rather
 ' tend to the Beauty and Harmony of the Church
 ' by exercising our Charity and mutual Toleration,
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* Heylin's Life of the Archbishop. B. 4. p. 417. † Ib. 415.
 ' Work

Work to endeavour an Atonement. And again he tells us that in the Controversies between the Church of Rome and us, * *It is no difficult Matter to atone the Differences, if the managing of them were committed to moderate and prudent Men.*

‘ And he looked upon the Archbishop to be of that Number, and represents him every where as a Friend to the *Roman Church*, and endeavouring to procure a Friendship and Agreement between that and the Church of *England*. He owns his † *Compliances with the Church of Rome*, and tells us ‡ *He shewed Favours to those of the Catholick Party*; and from many Passages related by him in the *Life* of that Prelate it is evident, that he not only shewed himself favourable and kind to those that were actually *Papists*, but to all those of our Church whom he found enclined to their Principles; at the same Time exercising a very great Severity upon those that publicly expressed an Aversion to them.

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And indeed some of the *High Churchmen* step

* Heylin's *Life of the Archbishop*. B. 4. p. 39. † *Ib.* p. 403.
‡ *Ib.* p. 411. || Dr. Rob. Abbot in his Sermon at Oxford.

' over without any further dallying ; as Bishop
 ' *Goodman*, *Dr. Baily*, *Dr. Goff*, *Dr. Vane*, who
 ' plainly told by their Practice what the rest were
 ' aiming at. They knew that *Popery* was in-
 ' tended, and therefore they were not willing to
 ' conceal and disguise themselves any longer. Yea,
 ' the Archbishop's great Familiar and Confident,
 ' as well as Agent, to whom all his Designs and
 ' Contrivances were known, I mean one of the
 ' Principal Secretaries of State, could no longer
 ' dissemble his Perswasion, but went over to the
 ' Church of *Rome*, of which he knew his great
 ' Friend was such an Admirer. Thus it appears
 ' that it was agreed upon by the Archbishop and
 ' his Complices to favour *Popery* and the Abettors
 ' of it, in Order to the Introducing it, so far as it
 ' would serve their Turns, and in that time which
 ' was ripe for it.

' And what *Principles* were chosen for this Pur-
 ' pose but the *Arminian* Ones ? For they had an
 ' Apprehension that these would make Way for
 ' those of the Church of *Rome*, and agree very
 ' well with them. Accordingly all the Favours,
 ' Respects and Preferments in the Church were
 ' conferred on those that were Men of this Kid-
 ' ney. * *Bishop Hacket* tells us that *Bishop Laud*
 ' (for he shew'd what he was before the Arch-
 ' bishoprick of *Canterbury* was conferred on him)
 ' was not only a great Patron of them that main-
 ' tained *Arminius's Doctrine*, but a great Discoun-
 ' tenancer of the opposite Part ; and since he shook
 ' the Box, they (i. e. the *Anti-Arminians*) were
 ' but *Duices and Trais* in all Church-Preferment.
 ' These are the Bishop's own Words. And again

* *Life of Archbishop Williams*. Par. 2. p. 86.

he lets us know that * *it was then palpable that there was no other Way to fly over Mens Heads in the Church but with the Wings of Arminianism. And with these Wings they fled to Rome, or hover'd over it; for it was observed in these Times that Remonstrantism and a good Liking of the Popish Points went together.*

We have a plain and undeniable Proof of this in King *James* that then reigned, who at his first Coming to the Throne was equally incensed against the *Papists* and the Followers of *Armin*; as his Printed Works, as well as his Actions, acquainted the World. *Armin* himself was stilled by him an *Enemy of God*, and his Friends were represented as *Heretical* and *Blasphemous*, as we may see in the King's Declaration against *Vorstius*, and in his Letter to the States of the United Provinces. But afterward it is notorious that when his Dislike of *Arminianism* abated, he also shew'd Favour to the *Popish* Party. At the same Time that he threw off the *Calvinian* Points, he express'd his Approbation of some of the *Roman* Tenents, and was kind to the *Roman Catholics*, and was designing a Toleration of them, but was cut off by Death.

This minds me of what Bishop *Burnet* says of him, * *That from the Year 1606. to his Dying Day he continued always Writing, and Talking against Popery, but Acting for it.* Let me here make this Remark, *What a Head was here for a Protestant Body!* But the Dr. goes on, and says,

' The Sum of all that can be said under this Observation is this, that the *Calvinian* Doctrines

* Life of Archbishop Williams, Part 2. p. 82.

† History of his own Times, Vol. I. p. 12.

' were believed, profess'd and maintain'd by
 ' Church and Churchmen; and the Popish Do
 ' trines were manfully opposed and withstood
 ' them from the Beginning of the Reformati
 ' till the latter End of King *James* the first, and
 ' the Entrance of King *Charles* the first's Reign
 ' at which Time the *Arminian* Doctrines together
 ' with the *Popish* ones began to advance, and ev
 ' ry Day more and more encreased.

' Whence, in the Character given of the Church
 ' of England by a Jesuit in King *Charles* the first
 ' Time, there is this Passage; * *The Professors of*
 ' *love Temper and Moderation; the Doctrines are*
 ' *altered in many Things, as about Free-will, Pre*
 ' *destination, Universal Grace, Inherent Right*
 ' *eousness; the Nine and Thirty Articles are amb*
 ' *tious of some Catholick Sense.* And Dr. † *He*
 ' *lin*, who rehearses this Passage, adds, *So far*
 ' *Jesuit speaks nothing but Truth.* Which is
 ' plain Acknowledgement that our Churchmen
 ' embracing the *Arminian* Doctrines was very ac
 ' ceptable to the *Romanists*. And we are sure
 ' could not be so, if *Arminianism* did not condu
 ' to *Popery*, if it were not in some Respects se
 ' vicerable to that Cause.

' Here it might be remembered that at the same
 ' Time with Archbishop *Laud* in England, there
 ' was Archbishop *Maxwell* in Scotland, and Bishop
 ' *Bramhall* in Ireland, who all three carried on
 ' the same Design, namely, of favouring some
 ' Practices which were for the Interest of *Roma*
 ' and advancing some Points wherein the *Roma*
 ' *Catholicks* and *Remonstrants* agree; for they say

* Preface to Charity maintain'd. Sect. 20.

† Life of Archbishop *Laud*, B. 4. p. 252.

that some of the Principles of *both* these Parties did wonderfully symbolize, and help one another.

Yea, it is observed concerning those Times by One that was a sincere Lover of our Church that *Some of the most Zealous Advocates for the Arminian Doctrine were since fallen away from the Reformed Church, being perchance the more easily induced thereunto by the Progress which they had made in the Way before.* And he adds, *It was wonderful to hear what virulent Speeches were utter'd by Men of this Stamp against the first Reformers of the Church.* Perfecto odio odi Calvinum, *was reported to be the Expression of One famed for his Learning.* And this Spight and Hatred which they bore to the Calvinian Doctrines, push'd them on (as I have partly observ'd before) to favour and advance those of the Church of Rome, because they were so opposite to these. And hence it was that in the Speeches of my Lord Faulkland (a Name very much esteemed and honoured by some of our Clergy) and other wise and understanding Men in the Parliaments before the *Civil Wars*, it was complained that *Popery and Arminianism* went hand in hand; and even those Senators who were no Friends to *Non-Conformity*, but wholly in the Interest of the Church of *England*, consulted of Methods to stop the Growth of those two Evils which were then springing up, and were observ'd to thrive together.

And the same Spirit hath recovered itself since and hath sufficiently appeared among us. A

noted Man of our Church, * *professed he had greater Kindness for the Roman Catholics, than the Fanatical Presbyterians or Calvinists*, and he made good his Profession before his Death, tho' he did not actually embrace all Popery. The like I have often heard with these Ears from the Mouths of some of my Brethren. ----- *Cassander's Consultation and Francisc. à S. Clare's Endeavours to reconcile the English Articles with the Tridentine* were talked of; and *Forbes and Blanc* and such who strive to accommodate the Popish and Protestant Points, were thought to be the best Divines.

This was in the Days when *Le Strange* was the great Director and Guide of one part of the Inferior Clergy, when no Man's Writings were more admired and believed, and (as far as could be) practised than his; when he told them that there was little Difference between the Church of *England* and that at *Rome*, except a few Modes and Ceremonies, and small Variations in some Doctrines. But every understanding and considerate Man knows that there is a vast Difference between them, and particularly between the Doctrines of the Church of *England*, and those of the *Romanists*; and especially as to those Points which I have handled. On which Account it is that these are detestable to our *Anglican* Clergy, who are forward to join with the Church of *Rome* rather than with their Own, which professes the Belief of the *Eternal Decree of Justification by Faith alone*, &c,

But we are to remember that these very Doctrines were the great Barriers against *Popery*

* Dr. Parker's Pref. before Bishop Bramhall's Works.

ter the *Reformation*. These were a good Hedge and Fence to keep us from approaching too near to the *Roman Church*. And therefore now, they being thrown away by so many of our *Chief Church-men*, it is to be fear'd that it will be difficult to preserve ourselves from coming too close.

And in the Nature of the Thing itself we cannot but acknowledge that *Arminianism* is an Introduction to *Popery*, and makes Way for it; thus from exalting *Free Will* Men pass to *Merit*; and from magnifying the Powers and Efforts of Nature they pass to *Supererogation*. By being not well-grounded in the Doctrine of *Christ's Merits*; and our Reliance upon him for *Justification*, they fly to *Masses*, *Indulgences*, *Satisfactions*, *Purgatory*, &c. Thus the Opinions of the *Remonstrants* have a secret Tendency to the *Roman Church*, and they look that Way. On which Account the favouring the *Remonstrant* Points hath been practised as an artificial Way to hook in *Popery*, and hath been rightly called *The Back Door to it*.

The next Consideration by Way of Inference and Application, shall be with relation to those among us who *dissent from the Church of England*. I desire You to consider how unreasonable it is to complain of them as *Dissenters*, when we are such ourselves. We dissent from our own Church, and from the Reverend and Pious Reformers of it, as to our Doctrines. I hope this is not done in meer Opposition to our *Dissenting Brethren*, who generally profess these Doctrines. I should be loth to think that the Antipathy between any of us and the *Nonconformists* runs so high, that we throw off the Articles of our Church

Church, because they are received and believed
 by those Persons. But whatever is the Cause,
 we are sure of the Effect, and we see how scan-
 dalous it is, and how contradictory. We blame
 them for departing from our Communion, and
 making Gashes and Schisms in the Body of the
 Church; but we are injurious to ourselves, and
 we wound it with our own Hands. ----- How
 then can we blame the *Dissenters* for disgusting
 the Rites and Ceremonies of the Church, when
 we ourselves disrelish its Articles? How can we
 reprove them for being faulty in the former,
 when we are defective in the latter? yea, when
 we know that they outdo many of us in Purity
 of Doctrine, and that they are very careful in
 Asserting and Maintaining it.

And now, *whether You will hear, or whether*
You will forbear, I have discharged my Duty,
 and I have reminded You of yours. I have spo-
 ken the Words of *Truth* and *Soberness*, I have
 sincerely represented the Matter which I have
 had before me, I have not designed to provoke
 and exasperate any Person, but plainly and im-
 partially to remind myself and Others of what
 is required of us. I chose rather to be blamed
 and censured by some for saying these Things
 which my Office requires of me, than to pur-
 chase the Approbation of Others by being si-
 lent. I had rather discharge my Duty, tho' ac-
 company'd with the Dislike of the former, than
 be guilty of the Neglect of it, tho' attended
 with the Commendation and Applause of the
 latter. I have faithfully endeavour'd to convince
 Men of their Errors and Mistakes; to prevail
 with them first to see them, and then to reform
 them.

them. I have endeavoured to maintain the Esteem and Credit of our Religion, retrieve Primitive Truth, to do our own Church Right, and to vindicate her Honour and Reputation. It would mightily raise the Idea and Character of Religion and Religious Men, if they would resume their Original Principles, and endeavour the Restitution of the Ancient Truths of the Gospel. And then with this happy Return of the Primitive Doctrines, there would be revived the true Spirit of *Christianity* in Mens Lives and Manners. This, this alone would make *our Church* the Bulwark of the *Protestant Cause*. This would render Her the best and most flourishing Church in the *Christian World*. This would restore to Her that Peace, Unity, and Tranquility which are so much desired by all Good Men. This would derive a lasting Blessing on the whole Kingdom and Nation; and (which is the highest Thing we can wish for) this will advance the Glory and Honour of the Divine Majesty, through Jesus Christ." So far this worthy Doctor: Now what do You think of what is here said?

Min. *I am taken with such a sudden Surprise that I am ready to faint; but I hope it will go off again.*

Diff. What is the Cause think You?

Min. *I do think that something the Dr. said last has seized on my Spirits.*

Diff. I am glad to hear that: I wish a godly Sorrow for what You have done amiss may attend this Conference; for I have heard, that You have been very warm against us, who You call *Dissenters*; and have call'd us *Schismatics*, *Fanatics*,

naticks, and *Hereticks*. I observe in the *Burial Service*, over those very Persons You deemed to be such, You read *Forasmuch as it hath pleased Almighty God of his great Mercy to take unto himself the Soul of our Dear Brother or Sister here departed*, --- in sure and certain Hope of the Resurrection to Eternal Life. What must we be Dearly Beloved when dead, and must we bear the fore-mention'd opprobrious Names when alive ! This is a puzzling Paradox I confess. But this great Divine of your Church had other Thoughts of us, as is plain in the *Preface* to the Second Part of the *Preacher*. His Words are : ‘ * I have only one Thing to obviate, ----- and that is this ; that sometimes I take the Part of the *Dissenters*, and speak in their Commendation ; yea, and propound them as a Pattern to be imitated by us : Which may seem to be inconsistent with the Principles of One who professes himself to be a Member of the Church of England. In Answer to this, I shall (as the Apostle did) use great Plainness, or Boldness of Speech ; and I shall in few Words tell the World what my Thoughts are with relation to this Matter. I adhere to the Doctrine I join with the Worship, I embrace the Communion, and I acquiesce in the Government of our Church, and I have always shew'd myself conformable to these ; but I could never prevail with myself to condemn all those who separate from us. For tho’ I can with a good Conscience give an Account to myself of my own Practice, yet I have no Authority to certify and judge the Perswasions and Conscience of other Persons in this Affair. I find there

* Preface, p. 27, &c.

hath been a continual Backwardness, for about a Century and half, to comply with some Things in our Church; and I cannot perswade myself that this proceeds wholly from *Ignorance* or *Perverseness* (as some tell us with great Confidence) but I rather charitably think that it hath its Rise in some Persons from the real Suggestion of their Consciences and Deliberate Judgments. I speak of those that are Sober and Grave, and who endeavour to inform themselves aright, and whose Integrity is known to the World. Now, I pray why may we not have a good Opinion of these Persons, and speak in their Behalf, seeing they sincerely protest that they are not able to submit to those Rites and Ceremonies and other Observances which our Church exacts of them, and seeing we ourselves acknowledge these Observances to be Things *Indifferent* and *Changeable*? He that seriously weighs this, will find no Reason to blame me for my favourable Thoughts concerning the *Dissenters*. Whatever their Mistakes are otherwise. I behold very laudable Things in some of them; their Converse favours of a Sense of Religion, and Goodness; their Pastors pray with Fervency, and preach with Affection to Edification, and they live answerably; and I verily believe that they (as well as our pious Churchmen) are a Blessing to this Nation. I can't possibly give myself any other Turn of Thoughts.

Let me add this further, there are but two Ways of dealing with those that dissent from us, *Tolerating them*, or *using violent Means to extirpate them*. The former is Charitable and Mild, the latter is Severe and Inhumane; the one is

agreeable to the Rules of the Gospel, the other
 is contrary to the Evangelical and Christian Spirit. This is an unquestionable Truth that of
 Power in Matters indifferent, is not to be used
 to the Scandal of those that are Weak; or else
 the Ninth Chapter of the first Epistle to the Cor
 inthians is no Scripture. And the same inspired
 Writer tells us, that *to him that esteems*
any Thing to be unclean, to him it is unclean
 Rom. 14. 14. As much as to say, It is the Con
 science that makes the Crime. Nothing must
 be done against that; for that makes the Thing
 lawful or unlawful to the Person that doth it.
 Now it is certain, we have no Sovereignty over
 other Mens Consciences, and therefore it is
 very *Charitable* and *Christian* *Act* in our Superi
 ours and Rulers to condescend to the Weak
 ness of the Scrupulous, and thereby to shew
 themselves *Compassionate* and *Tender* to such.
 And truly this may be expected of them, for the
 strong Ones can comply with the weak, though
 the weak cannot with the strong.

As for the other Method, namely, of *Severity*
 we have made Trial of it. The *Rubrick* hath
 been taught to be read in bloody Letters. Our
 Altars have reaked with sanguinary Offerings.
 Some of our Priests have deserved that Title on
 the Account of their Slaughter and Sacrificing.
 We have knock'd People on the Head for God's
 sake, and for Religion's sake. Whilst we have
 decried the Persecution which the *Papists* are
 guilty of, we have imitated it. And yet we
 have found by Experience that these fierce Ex
 pedients have not been effectual on the Persons
 on whom they were exercised. They have dis
 sented,

ented, and do dissent ; and no Force and Violence will induce them to do otherwise. 'Tis Time thereforc to leave off this Discipline, both as it is *ineffectual*, and as it is *Unchristian*. Let the *Roman Church* brag of its Gift of *Persecution* ; let them boast of this as their proper Talent, and as one certain Badge and Mark of their Church. But let us abandon this Piece of *Pomp*, and betake ourselves to the Methods of *Christianity*.

But it will be said, This Indulgence which I allow of will be highly prejudicial to the *Church of England*, and its Excellent Constitution ; and consequently whilst I speak in Favour of the former, I forget the Preservation and Welfare of the latter. In Answer to this, I declare it as my real Sentiment, that this Way of dealing with the Dissenters will be injurious neither to the *Church*, nor *State of England* : But on the contrary, it will be very serviceable to both, by removing that which hath been the great Occasion of Contention and Division, by sweetning and pacifying Mens Minds, by cutting off for the Future all Attempts of depriving one another of their Christian Liberty, and of prescribing Laws to Mens Consciences in indifferent and doubtful Things in Religion, by thus subtracting the Fewel of all Religious Animosities, by giving a Check to Bigotry, by inspiring Men with the same *Common Design* of advancing the Peace and Prosperity of the *Community*, by a mutual Concurring to resist and baffle the Assaults of our *Common Adversary* ; and lastly, by our *United Prayers and Devotions* (tho' not in the same exact Mould) whereby a Blessing from Heaven will be deriv'd upon us all. N 2 Shall

' Shall I speak my Judgment freely? It is this,
 ' that our Church cannot be safe without the so-
 ' ber and moderate *Dissenters*, no more than they
 ' can be without Us. We mutually help and sup-
 ' port each other, and if either of us fail, we both
 ' fail. Therefore no Churchman or Dissenter of
 ' sober Thoughts can wish for, or endeavour the
 ' Ruin of either. I most sincerely propound this,
 ' out of that Respect and Affection I bear to our
 ' Church, the *Church of England*, and as I tender
 ' her Safety and Welfare. I am myself convinced,
 ' and I doubt not but I am able to convince others,
 ' that she cannot subsist long, if she stands by her-
 ' self, for there is a Necessity of a *Ballance* in the
 ' *Church* as well as the *State*, and in *Kingdoms* and
 ' *Nations*. If both Parties among us did not *poise*
 ' one another, they would soon be wanton and
 ' skittish, and the high-mettled Bigots on either
 ' Side would shew themselves disorderly, muti-
 ' nous and unruly. If one of them should rule
 ' alone, they would be apt to transgress the Laws
 ' of Moderation, they would be prone to run in-
 ' to Excess and Transports. But when they ap-
 ' pear *together*, they put a convenient Restraint
 ' and Bridle on each other, and so reciprocally be-
 ' friend one another, and conduce to their mu-
 ' tual Preservation and Continuance. I have de-
 ' liberately thought of this Matter, I may say
 ' without Vanity and Ostentation I have throug-
 ' ly studied the Point; as the Result of it, I think
 ' it may be pronounced that no Man's Inconfor-
 ' mity can induce him to desire the Downfal of
 ' the Church of *England*; and on the other Side
 ' no Churchman who understands his own Inte-
 ' rest, and that of the Church, can desire the Ex-
 ' tirpation

tirpation of the sober *Non-Conformists*. Yea, it
 is my Perswasion that the Church of *England*
 will be more firm and secure in this Way that
 I have mentioned, than she could in the other,
 because none will be so irrational and senseless as
 to injure that Body of Men which supports them.
 And the Church will stand upon sure Ground,
 because she will now have a considerable Friend,
 that hitherto was as considerable an Adversary.
 And moreover, this may be truly said, that our
 Church will be more *Entire*, because we shall
 then know who they are that embrace her *Com-*
munion out of a real Perswasion and Affection,
 who they are that *conform* out of Choice ; which
 could never be discerned if there were no Indul-
 gence to *Dissenters*.

' Thus I have briefly suggested how, upon Se-
 cular as well as Religious Accounts, we ought
 to acquiesce in a mutual Forbearance, and friend-
 ly to agree among ourselves. Let us banish our
 former Heats and Animosities, and make it our
 Business to unite in Asserting the undoubted Ar-
 ticles of our Religion, in preserving the Christian
 Faith from being corrupted, and in believing
 and teaching what Christ and his Apostles be-
 lieved and taught ; which is the same that the
 Church of *England* believe and teaches ; than
 which nothing more honourable and great can
 be said in Commendation of our Church.

' And I might further add, that we have no
 Reason to hate our *Dissenting Brethren*, and to
 look upon them as *Aliens*, and to brand them
 with the Name of *Schismaticks*, because none
 deserve this Treatment but such as offend out of
Wilfulness and *Obstinacy* and a Spirit of *Contra-*
dition and *Pride*. -----

' Besides,

‘ Besides, with particular Relation to the latter
 ‘ of these, I do not see how we can fairly stile
 ‘ those *Schismatics*, whose Separation is allowed
 ‘ by the Laws. You will say, the Laws have
 ‘ only suspended the Penalty, but do not approve
 ‘ the Fact. I know this is commonly and vulgar-
 ‘ ly said, but can we think otherwise than that
 ‘ our Intelligent and Prudent Lawgivers *relaxed*
 ‘ the Punishment, because they were convinced
 ‘ that the Persons on whom it used to be inflicted,
 ‘ did not deserve it? Can we imagine that so wise
 ‘ a Body of Men would do the former, without
 ‘ Consideration of the latter? So that this Suspen-
 ‘ sion is a virtual Allowance and Approbation,
 ‘ tho’ not a formal One. Therefore whatever
 ‘ Opinion and Thoughts we have concerning the
 ‘ *Dissenters*, how mistaken soever we may think
 ‘ them to be, and how blameable otherwise, yet
 ‘ I can’t pronounce them *Schismatics*. It is a
 ‘ mere Jest to say those are *Schismatics* who by
 ‘ the Reverend Fathers of our Church, as well as
 ‘ by the Temporal Lords, and by the Represen-
 ‘ tatives of the whole Nation, *Clergy* as well as
 ‘ *Laity*, have been permitted to separate from our
 ‘ Church with Impunity. We have all done it,
 ‘ and we can’t in *Honour* or *Conscience* go back.
 ‘ Yea, since it is our voluntary Act and Deed, it
 ‘ is Folly and Weakness to retract it, especially
 ‘ when I have succinctly shew’d that it conduces
 ‘ to the Establishment of our Church.

‘ These are my Thoughts, and this is my Per-
 ‘ swasion, and I believe a great Number of our
 ‘ Learned and Pious *Clergy* concur with me. But
 ‘ the highest Thing that can be said here is, that
 ‘ it is the Sense of our *Excellent* and *Wise* QUEEN.

‘ We

' We have it on her Royal Word, that *She will*
 ' *always affectionately Support and Countenance the*
 ' *Church of England as by Law establiſhed, and*
 ' *that She will inviolably maintain the Toleration.*
 ' And this Noble Reſolution of her Maſteſty was
 ' conſented to, and applauded by the Lords Spi-
 ' ritual and Temporal, and the Honourable Com-
 ' mons of this Realm. There is no Man but
 ' would be proud of ſuch ſubſtantial Abettors and
 ' Patrons as theſe that I have produced." But to
 this let me add this Remark, That the Dr. never
 thought She would have had ſuch Creatures about
 Her, who could have prevail'd with Her to break
 thorow this ſolemn Promiſe and Ingagement made
 in the fourth Year of Her Reign. The Dr. goes
 on, and ſays,

' But abſtracting from Authority, and the Suf-
 ' frages of Others, I have with great Plainneſs, as
 ' I promiſed the Reader, given him my own Ap-
 ' prehenſions in the preſent Matter; for it is our
 ' Felicity to live in a Free Age, and under a Prince
 ' and Prelates who act with all Freedom them-
 ' ſelves, and permit Others to do ſo. Wherefore I
 ' have taken this Liberty, and I muſt tell the Rea-
 ' der, that I thought myſelf obliged in Conſcience
 ' to publiſh theſe my Conceptions on this Subject,
 ' becauſe I ſaw that both Parties continually burn
 ' in Hatred and ill Will againſt one another; and
 ' tho' they are *Fellow Chriſtians*, yet they behave
 ' themſelves towards one another as if they were
 ' *Pagans and Infidels*. Wherefore I was willing
 ' to offer ſomething to prevent this ſhameful Diſ-
 ' order for the future. It is deplorable to obſerve
 ' that ſome *Difſenting Perſons* are inclined to con-
 ' demn all that are of the *Communion* of our
 ' Church,

' Church, and suspect the Goodness, Holiness and
 ' Integrity of every One that conforms to our
 ' Ecclesiastical Rites and Usages, and so they per-
 ' petually bear an ill Will to them as they are
 ' *that Communion*. On the other Hand, there are
 ' some *Conforming Persons*, who are inclined to
 ' believe that all of the other Persuasion and Prac-
 ' tice are either very silly or ignorant, or else they
 ' are heady and perverse, and act not out of Con-
 ' science but Humour and Refractoriness, and
 ' sometimes they give them over for *Hypocrites*.
 ' And thus we most scandalously reproach one
 ' another, and even Religion itself.

' But I have propounded a Consideration, to
 ' heal this vile Distemper, and cure us of our un-
 ' charitable Censures, Suspicions, and Heart-
 ' burnings. Let us be perswaded that we may
 ' *Both* of us, thro' the Mercy of God in Christ
 ' Jesus, meet together in Heaven, and therefore
 ' let us agree upon Earth, I mean as to the Ne-
 ' cessary Doctrines of the Holy Religion, as to
 ' Practical Godliness, and to Brotherly Affection
 ' and Love, tho' as to some other Things we are
 ' not Unanimous. -----

' This is all I have to say at present to the Rea-
 ' der on this Head, and so I commend him to
 ' the Divine Benediction." Now what think
 You of what this Good Man has said.

Min. *I am convinced of one Thing of which
 never was before ; and that is, whenever I, or any
 of my Brethren of the Clergy call the Dissenters
 Schismatics, or Hereticks, we do in that fly in the
 Face of the Three Estates of the Kingdom ; that
 is, King, Lords, and Commons: For as the Tolera-
 tion Act was agreed on in Parliament, it is the*

consider'd as their voluntary Act; wherefore I hope I shall act with more Caution for Time to come.

Diff. How glad shall I be, if all the rest the Dr. has offer'd may be blessed to the Conviction of Multitudes of the *Present Clergy*; but there's one Thing I observe, which is, that Thousands of *Dis-senters* were never join'd to the *Church of England*; now as *Schism* signifies a *Rent from a Body*, how can they be said to be rent away from that Body, to which they were never join'd: Think of this.

Min. *I protest I cannot see but what the Dr. and You have said has some Weight in it; I shall take these Things more closely into Consideration for the Time to come.*

Diff. Glad am I to hear You say this: It cheers my Spirits to think, that such an unworthy Worm as I am should be instrumental in doing any thing towards the Conviction of yours, or any Others Minds; for I think the Doctrines pleaded for to be Truths, or I would not have argu'd for them: I can truly say before God I lye not.

Min. *I believe You are sincere in your Way, and therefore take it more kindly of You than I should from another, that I thought was not so.*

Diff. I am glad to hear what You have said: I have one Thing more to leave with You before we part, and that is, I know there is not that hearty Concern on the Souls of the Ministry as there was in former Times; how did they labour in Publick and Private with their People, to bring them to a Sense of their lost, and undone State by Nature; but now this is laid aside, and accounted *Cant*, or *Enthusiasm*. Let's hear what that good Man Mr. *Burket* says to the People of his Charge: *I must acknowledge my constant Preach-*
O ing

ing three Times a Week unto you besides occasionally and Visiting as often as a populous, and scatter'd Parish from House to House among you ; which have always accounted a most important Part of my Duty. But thus much I can truly say, that earnestly imploring Divine Assistance, I have done what I could. My Work has been my Recreation, and the Lord accept it, and succeed it. I have lived in this Parish twenty three Years, and never any one of them that have taken on them the Charge of the Souls of the Parish, ever asked me, and I may say some Hundreds more, any one Thing concerning the Welfare of their immortal Souls ; but their Conduct that I have, and shall give, will stand as a sufficient Witness against them another Day : God grant that this Thing may be laid on them by the Spirit of Christ with great Weight. *

Look into the Conduct of that good Man Mr. Shop Beveridge, as he sets it forth in his Private Thoughts †, how he acted in his Parish. I am enough to make your Hearts to ache, to think how much You fall short of his Conduct ; for there are thousands of You, who, if You get but the Fleeting care not for the Flock. I have heard some of your own People, as you call them, say the same ; they are either afraid, or ashamed to tell You of your Failings in this great and momentous Affair, and so You, and they go on without any Concern for these weighty Matters. But that Man, who has no Concern for his own Soul, cannot have any for the Soul of another. I shall give You but one Instance more, which is of the Conduct of that Eminent Minister of Christ, Mr. Thomas Worth ; who, in his Remains ‡, says as follows

* Pref. to his Expos. of the New Testam. † p. 147. ‡ p.

To all the Inhabitants of the Parish of Newington Butts, in the County of Surrey, Grace and Peace from God our Father, and the Lord Jesus Christ.

My Dear Parishioners,

GOD is my Witness how the Salvation of your never-dying Souls is desired by me; if I could not have compassionated you as Men and Women drawing near to that Tribunal, where you shall (within these few Days) receive your final Sentence, either to Everlasting Happiness or Torment, I had never been so earnest and importunate with you in my Pulpit for your hearty Entertainment of the Lord Jesus, in a sincere Obedience to his Laws, and unfeigned Love of his Person and Benefits, as the only Way to Eternal Life; and if the same Love and Tenderness had not continued in me, I would never have ventur'd upon this toilsome, laborious Work of sending for you Family by Family, to instruct you in the Knowledge of Jesus Christ, thro' Whom only you expect to find Salvation, if God shall be pleased to make you as willing a People to learn, as he has made me willing to spend, and be spent in this Service of teaching you; I shall have Cause to praise him to my dying Day.

The God and Father of our Lord Jesus persuade your Hearts to receive his Teachings of you in your Ministers; that you may not shut the Knowledge of himself in the Gospel out of your Doors, which will prove of more sad and dreadful Consequence to your Souls than you imagine, Amen.

So prays One that unfeignedly loves you, and that is willing to sacrifice Health, Strength, Ease, and all I have in the Service of your Souls.

Thomas Wadsworth.

Now

Now I ask, have they ever since that Time such another? Or where is there such another? God grant they may all weigh this well, and follow his pious Example.

How many of the *Clergy* live unregardful of their People, and die unlamented; which if you look'd into is a dreadful Consideration. I am now permitted to ask this Question, That the Government settle the like Salary on a Doctor of *Physick* in every Parish to look after the Bodies of All that live in it, and they were to care for them no more about the Welfare of their Souls than the Others do of their Souls; whether they would think they had a hearty Concern for them. Now I desire all Those, who are *Teachers* of the Word, to be carefully to see that they behave as those before mentioned, as they will answer it to the JUDGE ETERNAL. So I bid You adieu for this Time.

F I N I S.

